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BUDDHA'S TEACHINGS

BEING THE

Sutta-Nıpāta or Discourse-Collection

EDITED IN THE ORIGINAL PALI TEXT WITH AN ENGLISH VERSION FACING IT

BY

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Πάντα γέλως και πάντα κονις και παντα το μηθέν πάντα γαρ εξ άλόγων έστι τα γινόμενα. — GLYCON

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PREFACE

Some time ago, when reading the Sutta-Nipāta, I was led to the conclusion that, while all verse when translated should receive a metrical rendering, it was particularly desirable to make the attempt here, so as to emphasize in English the historically significant varieties of versification found in the Pāli In 1928 Professor Lanman suggested that, with a Pāli text on the opposite page (as in the Loeb Classics), my metrical experiment should find a place in the Harvard Oriental Series This volume is the outcome of his suggestion

My Pāli text has been based on Fausboll's editio princeps of 1885 and on the 'new edition' of 1913 for the Pāli Text Society (by Andersen and Helmer Smith),—as modified by the subsequent PTS editions of the Commentary on the Sutta-Nipāta (Paramatthajotikā II) and of the canonical Niddesa The conclusion borne in on me was that, apart from minor matters and a very few real divergences of readings, the text of the Sutta-Nipāta (thanks to this distinguished paramparā of Danish scholars) was practically now a textus receptus, and that, in a volume which is primarily intended for English readers, it was unnecessary to discuss various readings which Pāli scholars can readily investigate in the authorities quoted above Where I have differed, I have aimed at the restoration, not at the conjectural emendation, of the text

Nor, in the matter of interpretation of the text, have I thought it desirable to cumber the translation with polemic notes or with a record of others' renderings. I have therefore confined myself to an examination (in the *Introduction*) into the literary evolution of the Sutta-Nipāta, so far as it can be traced to-day, and will let the version speak for itself as a commentary no less than as a rendering

My conclusion is that, while its materials are by no means all of equal antiquity, there is no older *book* in Buddhist literature than the Sutta-Nipāta, and no earlier corpus of primitive Buddhist doctrine than it contains

While the presence of the Pāli on the opposite page forbids exuberance in translation, the limitations of metre (and I have sought to make the English follow roughly the Pāli scheme of versification) make it no easy matter—even without rhyme—to compress terse Pāli into a relatively modest compass in English Ignoscent experts

Peterhouse, 18 February 1931

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INTRODUCTION

I

THE Pall Canon, as it has come down to us, is divided into three Pitakas (or 'baskets'), viz

- I Vinaya-po,—containing the detailed Rule with which (in a simpler form)
 Gotama's bhikkhus (or 'Almsmen') began their corporate life
- II Sutta-po,—containing (subsequent) discourses and dialogues, embodying doctrinal Buddhism
- III Abhidhamma-p°,—containing (still later) scholastic expositions of the Sutta-pitaka

The Sutta-Nipāta, which is here translated, contains an ancient, probably the most ancient, part of the Sutta-pitaka It belongs to that portion of the Sutta-pitaka which is named the Khuddaka Nikāya, or 'collection of short' treatises (as distinct from the four long Nikāyas,— called Dīgha, Majjhima, Samyutta, and Anguttara)

Of the five Vaggas (or 'books') of the present Sutta-Nipāta, the fifth stands out from its fellows by reason of its purposeful unity. While the Uraga, Mahā, Cūla, and Atthaka Vaggas consist each of a collection of independent and unconnected poems (sometimes interspersed with prose) called Suttas, the Pārāyana aims at a dramatic synthesis. Its prologue and epilogue serve as a setting to the sixteen Questions which elicit Gotama's gradual exposition of the saving 'Way Across',—an exposition which collectively is styled a homily (dhamma-pariyāya) in the prose preface to verse II24 (cf v II30) and is classified as simply a 'suttanta' (not a Vagga, or 'book' of many suttas) at Paramatthajotikā, II 163

Uncertainty still attaches to the sense in which the word 'Sutta' was used in primitive Buddhism. Originally meaning 'a thread', the word has come to denote prose narratives or dialogues concerning the dhamma, such as those which, in (e g) the Dīgha and Majjhima Nikāyas, characterize the great Sutta-Pitaka,—in contradistinction to the contents of the Vinaya and Abhidhamma Pitakas. But this was not the case from the outset. Thus, (a) in the Vinaya (II 95), we find 'Sutta' specifically applied to the canonical Pātimokkha—'Ubhayāni assa Pātimokkhāni vitthārena svāgatāni honti suttato anuvyañjanaso' ('to him have been handed down accurately and in full both Pātimokkhas, Sutta by Sutta and in extenso') (b) At the end of the canonical Sutta Vibhanga's exposition of the Pātimokkha (Vin IV 351), there occur the words 'Ettakam tassa Bhagavato sutta-gatam sutta-pariyāpannam anvaddhamāsam uddesam āgacchati' ('thus much of the Lord's words, as handed

down in Suttas and as embodied in Suttas, comes in course of recitation once a fortnight') And (c) at Vinaya, II 96–7 there is a condemnation of any 'dhamma-kathika', or professed reciter of the Dhamma (not of the Vinaya alone, it will incidentally be noted), who has failed to master not only the Pātimokkha Suttas but also the Sutta-Vibhanga commentary thereon ('tassa Suttam āgatam, no Sutta-vibhango', or—a fortiori—'tassa n' eva Suttam āgatam no Sutta-vibhango')

While the foregoing quotations prove the use of the term 'Sutta' to include the disciplinary regulations of the young Community, I am not aware of the term being applied in the Canon to isolated apophthegms, which formed the kernel of Gotama's doctrinal teachings. It may well be, I suggest, that the title of 'Sutta' (primarily meaning 'thread' or 'string', cf. Sumangala Vilāsinī, I 18) was reserved from the outset for any consecutive thread of argument or narration (whether of Rule or of Doctrine) continuously strung together and coherent ^I

II

The compilation of the Pāli Canon must have been spread over centuries, and have employed successive generations of ecclesiastical authors and editors before the present Ti-pitaka was finally evolved. No credence can be extended to the orthodox Buddhist belief that the whole Pali Canon—at least in essentials—was settled in its present form at the First Council (which was held immediately after Gotama's death in (?) 483 B C). Originally, there were no 'scriptures', only memories of individual utterances by Gotama, and perhaps by his chief lieutenants,—memories like those which, some five and a half centuries later, formed the basic material of the Christian synoptics. Indeed, it cannot safely be assumed that, in its present form, any given 'book' of the Canon dates back to before Asoka's Council held at Patna in (perhaps) 240 B C

Composition of course preceded compilation, the date (if ascertainable) of the compilation of a canonical 'book' as a whole does not determine the date of composition of its constituents,—which latter may well be more ancient, in whole or part, than the synthetic book into which they have been incorporated

^I At Sumangala Viläsini, I 23, Buddhaghosa defines 'sutta' as denoting 'the two (Sutta-) Vibhangas, the Niddesa, the Khandhakas and Parivāra (of the Vinaya Piṭaka), the Mangala, Ratana, Nālaka, and Tuvaṭaka Suttas in the Sutta-Nipāta, together with all other utterances of the Tathāgata which are styled Suttas '

He adds, that all those Suttas which contain both prose and verse are also classified as 'geyya'

It will be noted, and is (I think) significant, that the list starts with the ancient Commentaries on (a) the Vinaya and (b) the Sutta-Nipāta's earliest elements

In support of the belief now generally accepted that the Pāli Canon was evolved from common material, there is the evidence afforded not only by the constant repetition throughout the great Nikāyas of 'stock passages' (which were as convenient for Eastern recitation as they are wearisome to a Western reader) but also by the frequent incorporation of the same composition, title and all, in more than one canonical book. To take a simple instance from the Sutta-Nipāta—the Sela and Vāsettha Suttas of our Mahā-vagga recur verbatim under the same titles in the Majjhima Nikāya Also, the Metta Sutta of our Uraga Vagga, and the Ratana and (Mahā-) Mangala Suttas of our Cūla-vagga, reappear bodily in the canonical Khuddaka Pātha. Numerous also are the instances of individual stanzas of the Sutta-Nipāta recurring elsewhere in the Canon,—e g verses 45 and 46 are found also in the Majjhima Nikāya (III 154), and in the Vinaya (I 350), as well as in the Dhammapada (vv 328-9)

A special light, however, is thrown on the evolution of our Sutta-Nipāta by the inclusion in the Canon of its ancient commentary, called Niddesa (or 'exposition') Now, this canonical Niddesa is a commentary not on the whole of our 'Sutta-Nipāta' (which it does not name as such) but only on its concluding Vaggas (Atthaka and Pārāyana) and on the Khaggavisāna (or 'rhinoceros') Sutta of the Uraga Vagga The canonical Niddesa, therefore, leaves untouched (1) the whole of the Mahā and Cūla Vaggas, and (11) eleven out of twelve Suttas of the Uraga Vagga, 1 e it wholly ignores the Sutta-Nipāta's corporate title and two-thirds of its existing contents

But the Canonical Niddesa is not the sole external authority for the relative age of our Sutta-Nipāta Further direct (and corroborative) evidence is furnished by the following references to our Sutta-Nipāta in other canonical books, such as the Vinaya and the Samyutta and Anguttara Nikāyas,—references, it will be observed, which are specifically restricted to those two Vaggas with which the Niddesa deals Thus

- (1) Sn 844 is quoted at Samyutta Nikāya, III 9 and 12 Vuttam idam Bhagavatā Atthaka-vaggike Māgandiya-pañhe 'Okam pahāya kayirā ti'
- (11) Sn 1038 1s quoted at Samyutta Nikāya, II 47 Vuttam idam Pārāyane Ajita-pañhe 'Ye ca mārisati'
- (III) Sn 1042 is quoted at Anguttara Nikāya, III 399 Vuttam idam Bhagavatā Pārāyane Metteyya-pañhe 'Yo ubh' ante accagā ti'
- (iv) Sn 1048 is quoted at Anguttara Nikāya, I 133 and II 45 Idañ ca pana me tam sandhāya bhāsitam Pārāyane Punnaka-pañhe 'Samkhāya brūmīti'
- (v) Sn 1106-7 is quoted at Anguttara Nikāya, I 134 —Idañ ca pana me tam sandhāya bhāsitam Pārāyane Udaya-pañhe 'Pahānam pabhedanam'
 - b [HOS 37]

(v1) At Vinaya, I 1961, Sona, being asked by Gotama to show what he knew of the Dhamma, recited the whole contents of the Atthaka Vagga —Sabbān' eva Atthaka-vaggikāni sarena abhāsi

Hence it may be concluded that, at the date of its composition, the existing Niddesa covered as a commentary the whole of the then existing 'Sutta-Nipāta', and that, after the composition of the Niddesa commentary, but before the Pāli Canon was fixed, further material was incorporated with the Pārāyana, the Atthaka Vagga, and the Khaggavisāna Sutta to make up the final Sutta-Nipāta as it has come down to us in the Canon Thus the Pārāyana, the Atthaka Vagga, and the Khaggavisāna are older, as a compilation, not only than the canonical Niddesa which comments on them, but also than (those portions of) the Vinaya and of the two Nikāyas which specifically cite them

TTT

But, as has been noted *supra*, authorship precedes editorial compilation, and the ascertained stages of growth of a compiled 'book' by no means settle the relative date of composition of its contents, a question for the solution of which internal evidence must be invoked, for what it is worth

Internal evidence may be linguistic, metrical, or doctrinal

Mainly on linguistic grounds, Fausboll (in his Introduction to his translation of the Sutta-Nipāta in vol x of the Sacred Books of the East) originally considered 'the greater part of the Mahāvagga and nearly the whole of the Atthaka-vagga' as very old', arriving at this conclusion from two reasons, first from the language, and secondly from the contents (the latter perhaps not on sufficient grounds) As regards language, 'we not only find here (he said in 1880) what we meet with in other Pāli poetry, the fuller Vedic forms of nouns and verbs in the plural but also unusual (sometimes old) forms and words Sometimes we meet also with difficult and irregular constructions, and very condensed expressions All this (he urged) proves, I think, that these parts of the book are much older than the Suttas in which the language is not only fluent, but of which some verses are even singularly melodious '

In 1885, however, in the preface to his editio princeps of the Pāli text of the Sutta-Nipāta, Fausboll modified the foregoing view,—solely on external

Repeated at Udāna V 6, with the specific amplification that Sona recited (or 'intoned') 'all the sixteen' Atthakayaggika Suttas

In the Pāli Text Society's Journal for 1896, and in the Journal Assatique for May 1915, will be found important articles by the late Professor Rhys Davids and by M Sylvain Lévi respectively, in which the Sona episode is traced beyond the Pali Canon into Buddhist Sanskrit, Chinese, and Thibetan A common error of these later translations is the confusion of attha (= eight) with attha (= welfare)

² I have adopted a suggestion of Professor Lanman that in (e g) verse 29 usabhor iva represents, by wholly regular sandhi, the old nominative termination usabhos Cf thambhor iva in v 214, sāsapor iva in v 631, hamsor iva in v 1134, and cf also vuttir esā in vv 81 and 480

evidence 'I ought (he said in 1885) to have added' (sc to the Mahā and Atthaka Vaggas) 'the Pārāyana Vagga. That my then (1880) expressed opinion holds good about the two last-mentioned at least' (sc the Atthaka Vagga and the Pārāyana), seems to me to be evident from there being a commentary on them, called Niddesa, which has been incorporated in the Buddhist canon and from their having been quoted' (as Trenckner had pointed out) 'in the Nikāyas and in the Vinaya-pitaka'

This frank shifting of linguistic judgement in deference to non-linguistic evidence tends to support Max Muller's general opinion (in his 1880 Introduction to the Dhammapada at p xix of vol x of the SBE)—'Nor is the language, whether Sanskrit or Pāli, a safe guide for fixing dates—This branch of critical scholarship requires to be cultivated far more extensively and accurately before true scholars would venture to fix the date of a Sanskrit or Pāli text on the strength of linguistic evidence alone'

To pass from language to metre, anustubh ślokas—represented in my translation by blank verse of five accents—constitute a relatively easy metre and thus would naturally be employed, in later recensions, to pad out old tristubh material, which is metrically more difficult to write. Take for example the Atthaka Vagga, or 'Book of the Octads',—so called because in four of its initial Suttas (Nos 2-5) there are eight stanzas 1 Though these four eponymous Suttas are all tristubh 'octads', they are now preceded by a Kāma Sutta of only six stanzas, in anustubh ślokas, which manifestly forms a late preface to the 'Atthaka' Vagga as a re-edited whole So, too, in the Sariputta Sutta (No 16) of the same Vagga, the equally edifying ślokas, Nos 955-62, suggest an editorial preamble to the vigorous tristubhs with which the Atthaka Vagga ends In the Mahavagga also, the tristubh verse No 728 persists in the Dvayatānupassanā Sutta as an oasis amid scholastic accretions So, also, the Pārāyana now consists, as regards nearly three quarters of its contents, of mixed prose and anustubh ślokas, which together form as it were a matrix in which are imbedded tristubhs obviously earlier than the interstitial matter surrounding them

Instances might be multiplied to support the working hypothesis which I venture to advance for the Sutta-Nipāta, that, while all its prose is late, the longer the metrical line the later is the composition likely to have been. It would, however, be straining this working hypothesis unduly to argue that, though in the Pāli Canon tristubhs are most probably ancient, therefore all anustubh ślokas are necessarily, and in all cases, of late date, for both metres go back to the Rg-veda ²

¹ The Uraga Vagga is named after its initial Uraga Sutta

² Charpentier has shown (Die Suparnasage, p 204 et seqq) that the tristubh is normally used for dialogue in the Vedic hymns and in early narrative poetry, including the Jätaka

The Pārāyana, which perhaps contains the oldest material in the Sutta-Nipāta and is quoted by name four times in the Nikāyas, calls for special comment. Although the Pārāyana now forms a literary unity, it is made up of divers materials, new and old. Evidently new is

- (a) the not wholly relevant prologue, dealing with the curse on Bāvarī (=Babylonian), and
- (b) the epilogue,—except the tristubhs (vv 1133-4 and 1142-6) which would seem to have been originally a sequel to Pingiya's Question and to have been amplified subsequently so as to round off the composite Pārāyana

As regards its sixteen 'Questions', each is in form a separate dialogue dealing with a separate element of Buddhist doctrine, but not all suggest one and the same date of composition. If, tentatively, a metrical test be applied, the tristubhs of the five Questions 3 to 7 (Punnaka's to Nanda's), and of the three Questions 9, 11, and 12 (Todeyya's, Jatukannī's, and Bhadrāvudha's), would rank as the earlier elements (and, personally, I think such a conclusion probable),—the remaining 'Questions' having been inserted later, when the earliest matter was being supplemented

Further, there is the direct historical evidence of Asoka's Bhābrū (or Second Bairāt) Rock Edict, which Vincent Smith (Asoka, 3rd edition, 1920) would date from Asoka's 13th regnal year, 1 e 257 BC As this early Edict cites among seven passages from the Canon at least three from the Sutta-Nipāta (viz the Muni-sutta (I 12), the Nālaka-sutta (III 11), and the Sāriputta-sutta (IV 16)), there is thus historical evidence for the existence of these Sutta-Nipāta texts before the Patna Council (? 240 BC)

The conclusions indicated by the foregoing observations may be summarized as follows

- (1) The Pārāyana, the Atthaka Vagga, and the Khaggavisāna Sutta are the earliest elements of our present canonical Sutta-Nipāta
- (11) These earliest elements preceded in date not only their canonical commentary (the Niddesa) but also those portions (at least) of the Vinaya and of the Samyutta and Anguttara Nikāyas which specifically quote them
- (111) The date of compilation by Vaggas, which is later than the date of composition of Suttas, does not necessarily fix the date either of original composition, or of later transformations, of Suttas
- (iv) Metrically, tristubhs suggest the oldest (as prose suggests the latest) elements of our Sutta-Nipāta which, as a composite whole, cannot be dated with any certainty earlier than the final compilation of the Canon

IV

In accord with the foregoing, internal, linguistic and metrical conclusions, are the following considerations—the first based on the primitive connotation of the word 'buddha', and the second on the unvariashed presentment in the Sutta-Nipāta of events which later on were overlaid by the exuberance of Oriental fantasy

- (i) Whilst the title of 'Sambuddha' (or more fully 'Bhagavā Araham Sammā-sambuddho') is restricted to him whom we call 'the Buddha' (or to his apocryphal seven—later twenty-five—forerunners of other æons), and whilst the uncompounded form 'buddha' throughout the Canon usually has the same denotation, there are in the Sutta-Nipāta some half-dozen instances of its use in a more extended sense so as to embrace 'catusacca-buddhā ariyapuggalā' (Pj II 374), ie 'the Noble ones who are alive to the Four Truths' of Buddhism These instances of the plural use of buddhā in the Sutta-Nipāta occur, it will be found, in tristubh stanzas, indicated above as the oldest material of this book, and it seems a priori probable that what was in Buddhism at first a title open to all bhikkhus of highest 'comprehension' or 'enlightenment' (cf verse 386 d), came later to be confined to the Founder alone
- (11) As against the lavish marvels and wonders which, even in canonical writings (e.g. Majjhima Nikāya, Sutta No. 123), embroider the accounts of Gotama's birth and departure from home, it is with a sense of relief that in the Sutta-Nipāta we find an absence of Nativity prodigies and (in the first two Suttas of the Mahāvagga) a wholesome austerity in the primitive record of his renunciation and of his ascetic quest of Peace. In the Sutta-Nipāta he is simply a well-born Sakyan who left house and home for the higher life and nearly starved himself to death by the implacable rigours of his self-mortifications.
- (iii) Notable, too, is the absence from the Sutta-Nipāta of any mention of bhikkhunīs, or Almswomen, in connexion with the Buddhist samgha or community. It may be that this silence (if not, indeed, accidental) reveals a primitive stage in which there existed Almsmen without Almswomen,—a stage earlier than the accepted account of Gotama's (eventual) admission of women to his community at the instance of his aunt, Mahā-pajāpatī. At all events the Sutta-Nipāta restricts itself to Almsmen alone
- (IV) In the Royal Asiatic Society's Journal for 1898 I advanced the view that the title of 'Tathagata' indicated one who had won through to the truth (tatha) I point out here that this title—given in v 236 (as usually) to the Buddha—is, in vv 237–8, extended (in identical terms) to the dhamma and

¹ See Miss Horner's Women under primitive Buddhism, Routledge, 1930

Introduction

From Gotama I pass to Augustine of Hippo a thousand years later,—restricting myself here too to the latter's autobiographical records, as marshalled with authority by Dom Cuthbert Butler in his Western Mysticism. The Confessions, observes the learned Abbot of Downside, are 'the portrayal of an emergence from intellectual error and from moral disorder' by a process 'for the most part intellectual in idea and in language, sometimes being frankly Plotinian' 'Western mystics (he adds) commonly represent Contemplation' (the older term for mysticism, restored by Dom Cuthbert Butler) 'as attained to by and in absorption in prayer, but for Augustine it seems to have been primarily an intellectual process—informed, indeed, by intense religious warmth, but still primarily intellectual'

It is after and beyond the 'remote preparation by purgation' that the Christian aspirant proceeds to the Augustinian counterpart of the Buddhist 'hānas, viz. the proximate preparation for Contemplation by the processes called 'Recollection' and 'Introversion' Here 'Recollection' is taken in its primary sense of gathering together and concentrating the mind, it consists—and this is the essential link with the 'hānas—first in the effort to banish from the mind all images and thoughts of external things, all sense-perceptions and thoughts of 'creatures', then the reasoning processes of the intellect are silenced, and by this exercise of abstraction a solitude is produced wherein the soul may operate in its most spiritual faculties. This shutting off of all internal things from the mind, and emptying it of distracting thoughts, which is the object of 'Recollection', is the prelude to that entering of the mind into itself that is effected by 'Introversion', which is a concentration of the mind on its own highest or deepest part.

With ultimate outlook we are not here concerned We are not concerned with Gotama's claim to be able both to recall his own previous existences and to foretell the future lot of his fellow creatures; nor on the other hand are we concerned with St Augustine's claim to have seen God in ictu trepidantis aspectus. Our sole concern here is not with the vision of a Promised Land but only with the climb up Pisgah's slopes by stages so similar as to approximate to identity.

C.

SUTTA-NIPĀTA TEXT AND TRANSLATION

(Throughout this volume, Pālı cıtatıons are from the Pālı Text Society's publications.)

I [H.O S. 37]

[Sn. 1.1.1

I. URAGAVAGGA

1. URAGASUTTA

I.	Yo uppatitam vineti kodham, visatam sappavisam va osadhehi, so bhikkhu jahāti orapāram, urago jinnam iva tacam purānam.	[1]
2.	Yoʻrāgam udacchıdā asesam bhisapuppham va saroruham vıgayha, so bhikkhu jahāti	[2]
3•	Yo tanham udacchidā asesam sarītam sīghasaram visosayītvā, so bhikkhu	[3]
4.	Yo mānam udabbadhī asesam nalasetum va sudubbalam mahogho, so bhikkhu	[4]
5•	Yo nâjjhagamā bhavesu sāram vicinam puppham iva udumbaresu, so bhikkhu	[5]
6.	Yass' antarato na santi kopā itibhavâbhavatañ ca vītivatto, so bhikkhu	[6]
7•	Yassa vitakkā vidhūpitā ajjhattam suvikappitā asesā, so bhikkhu	[7]
8.	Yo nâccasārī na paccasārī sabbam accagamā imam papañcam, so bhikkhu	[8]
9.	Yo nâccasārī na paccasārī 'sabbam vitatham idan' ti ñatvā loke, so bhikkhu	[9]
10.	Yo naccasārī na paccasārī 'sabbam vitatham idan' ti vītalobho, so bhikkhu	[10]

BOOK I. THE SNAKE BOOK

Sutta 1. Snakes

Sutta 1. Snakes	
As snakes slough outworn skins, an Almsman sheds belief in this or after- worlds, —who curbs his wrath (as herbs quell vipers' poisoned bite);	[1]
—who passion extirpates, (as divers by the root pluck out the lotus plant);	[2]
—who cravings extirpates by drying up their flow;	[3]
—who sweeps away conceit, as floods a bridge of reeds;	[4]
—who looks for bliss in lives to come, as little as for flow'rs on fig-tree boughs;	[5]
whose heart no rancour holds; who heeds no 'future state';	[6]
—whose ev'ry theme of thought has through the furnace passed to ordered discipline;	[7]
—who hurries not nor lags, because he's through this maze;	[8]
—who hurries not nor lags, because he knows this world 'has no reality';	[9]
—who hurries not nor lags, being from wants now freed, because the world around 'has no reality';	[10]

Sutta-Nīpāta, Vagga 1, Sutta 1 [Sn.	1.1.11
11. Yo nâccasārī na paccasārī 'sabbam vitatham idan' ti vītarāgo, so bhikkhu	[11]
12. Yo nâccasārī na paccasārī 'sabbam vitatham idan' ti vītadoso, so bhikkhu	[12]
'sabbam vitatham idan' ti vitamoho, so bhikkhu	[13]
14. Yassânusayā na santı keci, mūlā akusalā samūhatāse, so bhikkhu	[14]
15. Yassa darathajā na santı kecı oram āgamanāya paccayāse, so bhikkhu	[15]
16. Yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā, so bhikkhu	[16]
17. Yo nīvarane pahāya pañca anīgho tinnakathamkatho visallo, so bhikkhu jahāti orapāram urago jinnam iva tacam purāṇam.	[17]
2. Dhaniyasutta	
 Pakkodano duddhakhīro 'ham asmı (iti Dhaniyo gopo anutīre Mahiyā samānavāso; channā kuti, āhito gini. Atha ce patthavasī payassa deva) [18]

F. 11]	Book 1, Sutta 1. The Snake-sutta	5
	—who hurries not nor lags, being from passion freed, because the world around 'has no reality';	[11]
	—who hurries not nor lags, being from blemish freed, because the world around 'has no reality';	[12]
	—who hurries not nor lags, being from error freed, because the world around 'has no reality';	[13]
	—whose mind admits no warp; whose wrongful growths are stubbed;	[14]
	—who has no fever'd schemes for getting back to earth;	[15]
	—who has no undergrowths to tie him to rebirth;	[16]
	—who, having shed the five inward impediments, abides unharried, sure, and free from rankling barbs.	[17]
	Sutta 2. Dhaniya, The Rich Herdsman	
D	hanva: My food is dressed; my kine are milked; by Máhī's banks my folk and I abide; my fire is lit; my roof will keep the weather out. —So, an the heavens will, the storm may burst amain.	[81]

- Akkodhano vigatakhīlo 'ham asmi (tti Bhagavā) [19]
 anutīre Mahıy' ekarattivāso;
 vivaţā kuţı, nibbuto gini.
 Atha ce patthayasī, pavassa, deva.
- 3. Antihakamakasā na vijjare (*iti Dhaniyo gopo*) [20] kacche rūlhatine caranti gāvo vuṭthim pi saheyyum āgatam.

 Atha ce
- 4. Baddhā hi bhisī susamkhatā, (iti Bhagavā) [21] tinno pāragato vineyya ogham; attho bhisiyā na vijjati.
 Atha ce
- 5. Gopī mama assavā alolā (th Dhamyo gopo) [22] dīgharattam samvāsiyā manāpā; tassā na sunāmi kiñci pāpam. Atha ce
- Cittam mama assavam vimuttam (iti Bhagavā) [23] dīgharattam paribhāvitam sudantam; pāpam pana me na vijjati.
 Atha ce
- 7. Attavetanabhato 'ham asmi (*iti Dhaniyo gopo*) [24] puttā ca me samāniyā arogā; tesam na sunāmi kinci pāpam.
 Atha ce

F. 19] Book 1, Sutta 2. Dhaniya, the Rich Herdsman	7
The Lord: My mood is blest; my mind is tilled; by Máhī's banks one night I stay; my Fires are quenched; my Roof yawns wide. —So, an the heavens will, the storm may burst amain.	[19]
Dhanya. No gnats, no gad-flies here! Amid the fen's lush grass my cattle roam at large; they're proof against the rain! —So, an the heavens will, the storm may burst amain.	[20]
The Lord. I framed a well-wrought Raft, which bore me o'er the Flood; I need no further rafts. —So, an the heavens will, the storm may burst amain.	[21]
Dhaniya: A staunch and loyal dame have I, by many years of comradeship endeared, of whom I hear naught wrong. —So, an the heavens will, the storm may burst amain.	[22]
The Lord: A staunch, enfranchised heart have I, by many years of discipline subdued; in me naught wrong persists. —So, an the heavens will, the storm may burst amain.	[23]
Dhanya: No hireling's livelihood is mine;—I keep myself. Round me are stalwart sons, of whom I hear naught wrong. —So, an the heavens will, the storm may burst amain.	[24]

13. Ninnañ ca thalañ ca pūrayanto mahāmegho pāvassi tāvad eva. Sutvā devassa vassato imam attham Dhaniyo abhāsatha:

8

[31]

14. 'Lābhā vata no anappakā, ye mayam Bhagavantam addasāma! Saranam tam upema, cakkhuma! Satthā no hohi tuvam, mahāmuni!

F. 25]	Book	1, Sutta 2. Dhaniya, the Rich Herdsman	9
	The Lord:	I serve no man for hire; with what I 'gained' I range the world, nor need a wage. —So, an the heavens will, the storm may burst amain.	[25]
	Dhamya:	Both cows and sucking calves have I, with cows in calf and heifers ripe to breed, and o'er my kine a bull. —So, an the heavens will, the storm may burst amain.	[26]
	The Lord:	No cows nor sucking calves have I, no cows in calf, no heifers ripe to breed, nor bull to rule my kine. —So, an the heavens will, the storm may burst amain.	[27]
	Dhaniya:	Stout pales surround my byres; new ropes secure my kine; not e'en a calf gets through. —So, an the heavens will, the storm may burst amain.	[28]
	The Lord	Breaking my Bonds in twain, —with strength as of a bull, or elephant that snaps a creeper—nevermore shall I conception know! —So, an the heavens will, the storm may burst amain.	[29]
		Here, flooding hill and dale, down poured the rain; and, as he heard it, Dhaniya thus hailed these happenings.—	[30]
	Dhamya:	Great gain is ours to view the Lord. We come, O seer, for refuge unto thee; be thou our teacher, sage!	[31]

eko care

IO

F. 32]	Book	1, Sutta 2. Dhaniya, the Rich Herdsman	11
		Fain would my dame and I, follow the Blessed One, till, birth and death o'erpast, we make an end of Ills.	[32]
	Māra:	Upon his sons is based a father's joy,—as on his herds their owner's joy. For, man is based on joys, nor has he any joy whose life depends on naught.	[33]
	The Lord.	Upon his sons is based a father's woe,—as on his herds their owner's woe. But woes assail not him whose life depends on Naught.	[34]
		Sutta 3. The Rhinoceros	
		Hurt naught that lives; do harm 'to none; yearn not for sons or friends; but live—as lives th' rhinoceros—alone!	[35]
		Alone! Companionships breed fondness; fondness leads to Ills as consequence; so mark where fondness ends!	[36]
		Go forth alone! To live for friends and comrades means your own weal sacrificed; —beware acquaintances!	[37]
		Alone! A man absorbed in wife and child is like a tree with tangled boughs. Copy the bamboo-shoot, . —which grows up straight and free.	[38]

F. 39]	Book 1, Sutta 3. The Rhinoceros	13
	Alone! As wild things—free to range the woodlands—browse at pleasure where they will, the sage seeks liberty.	[39]
	Alone! For, fellows give a man no peace,—in hall, on walks, or tours for alms. No liberty dwells there.	[40]
	Alone! Though fellowship bring mirth, and children joy, beware the severance affection's ties entail.	[41]
	Alone! To all the world—north, south, and east and west—be kindly; take what comes; brave perils manfully.	[42]
	Alone! Grumbling is rife with homeless Almsmen, as in worldlings' homes—Fret not o'er sons of other men.	[43]
	Alone! As trees shed leaves, discard the layman's garb and sever dauntlessly all ties to house and home.	[44]
	Alone! If fortune grant a trusty, staunch, true friend, with him brave dangers, cleave to him,—with mindfulness.	[45]
	If fortune grant thee no such friend, then, like a king who quits a conquered realm, go forth and live—alone.	[46]

	Sutta-Nipāta, Vagga 1, Sutta 3	[Sn. 1.3.13
13.	Addhā pasamsāma sahāyasampadam; setthā samā sevitabbā sahāyā; ete aladdhā anavajjabhojī eko care	[47]
14.	Disvā suvanņassa pabhassarāni kammāraputtena sunitthitāni samghaṭtamānāni duve bhujasmim, eko care	[48]
15.	'Evam dutiyena sahā mam' assa vācābhilāpo abhisajjanā vā,'— etam bhayam āyatim pekkhamāno eko care	[49]
16.	Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittam; ādīnavam kāmagunesu disvā eko care	[50]
17.	'Îtī ca gando ca upaddavo ca rogo ca sallañ ca bhayañ ca m' etam',— etam bhayam kāmagunesu disvā, eko care	[51]
18.	Sītañ ca unhañ ca, khudam, pipāsam, vātâtape damsasirimsape ca, sabbāni p'etāni abhisambhavitvā, eko care	[52]
19.	Nāgo va yūthāni vivajjayitvā sañjātakhandho padumī ulāro yathâbhirantam vihare araññe, eko care	[53 <u>]</u>
20.	Atthāna' tam samganıkāratassa yam phassaye sāmayıkam vimuttim. Ādiccabandhussa vaco nisamma, eko care	[54.

F. 47]	Book 1, Sutta 3. The Rhinoceros	15
4/1	Prize comradeship! Choose out equals, or better men. But, if such fail, lead thou a blameless life—alone.	[47]
	Alone! A lesson learn from bangles richly wrought, which clash and jangle if one wrist wears two at once;	[48]
	Alone! In company a squabble may arise or angry jar; reflect what troubles thus may come.	[49]
	With varied winsome charm pleasures seduce the heart; their menace recognize—and go thy way alone.	[50]
	View pleasure as the plague, as virus fraught with doom, as fever's deadly dart; —and go thy way alone.	[51]
	Alone! Brave cold and heat, thirst, hunger, wind and sun, mosquitos, gnats, and snakes; o'ercome them one and all.	[52]
	As some huge elephant, fair as the lotus, quits the herd to dwell where'er he will,—go forth alone.	[53]
	No boon-companion wins Release, e'en for a time. Go forth alone,—as he, the Sun's great kinsman, taught.	[54]

eko care

F. 55]	Book 1, Sutta 3. The Rhinoceros Above hypotheses, in certitude assured, tread thou the Way alone, to claim full insight won and pupilage outgrown.	17 [55]
	Alone! Sans wants, deceit, hopes, jealousy! Unsmirched by fond illusions! Tied to naught the world can show!	[56]
	Go forth alone! Discard evil associates who prompt no good, whose bent is wrong. Avoid all such as chop and change, or flag	[57]
	Go forth alone. Secure a friend of garnered lore, of shining parts and worth, to teach thee where Weal dwells and clear thy mind of doubts.	[58]
	Alone! Leave jollity, pleasure and mundane joys; avoid display; speak truth.	[59]
	Alone! Quit wife and child; quit parents, wealth and gear, and kinsfolk,—all life's joys.	[60]
	Go forth alone! Be sure pleasure's a chain, brief bliss, short rapture, long-drawn woe, a baited hook for fools.	[6x]
	Alone! Thy fetters burst, —as fish the net, be like the forest fires which ne'er revisit burnt-out scenes.	[62]

F. 63]	Book 1, Sutta 3. The Rhinoceros Alone! With downcast eyes, not loitering, keep watch o'er ev'ry faculty; keep thoughts in leash; let naught invade, let naught inflame	19 [63]
	Alone! As trees shed leaves, discard the layman's garb, and, clad in orange robes, relinquish house and home.	[64]
	Alone! Let dainty fare seduce thee not. With none to keep besides thyself, seek alms from door to door, making no favourites.	[65]
	Alone! Divest thyself of all Five Hindrances; banish the Lesser Faults; shed likes and dislikes; live th' emancipated life.	[66]
	Alone! Leave weal and woe, leave whilom joys and griefs; ensue the holy calm of poised indifference.	[67]
	Alone! Strive hard to win the goal of goals,—with heart unfetter'd, strenuous, stout, persevering, staunch	[68]
	Alone! To lonely thought and reverse hold fast; in all thy mental states the Doctrine keep, alive to transmigration's doom.	[69]
	Alone! Toil on to quench cravings by watchfulness, by lore, by mindfulness, by Doctrine's mastery, by certitude, and grip.	[70]

4. Kasibhāradvājasutta

eko care khaggavisānakappo.

Evam me sutam Ekam samayam Bhagavā Magadhesu viharati Dakkhinā-girismim Ekanālāyam brāhmanagāme Tena kho pana samayena Kasibhārad-vājassa brāhmanassa pañcamattāni nangalasatāni payuttāni honti vappakāle. Atha kho Bhagavā, pubbanhasamayam nivāsetvā pattacīvaram ādāya, yena Kasibhāradvājassa brāhmanassa kammanto ten' upasamkami Tena kho pana samayena Kasibhāradvājassa brāhmanassa parīvesanā vattati Atha kho Bhagavā yena parīvesanā ten' upasamkami, upasamkamitvā ekamantam atthāsi Addasā kho Kasibhāradvājo brāhmano Bhagavantam pindāya thitam, disvāna Bhagavantam etad avoca Aham kho, samana, kasāmi ca vapāmi ca, kasitvā ca vapītvā ca bhuñjāmi, tvam pi, samaṇa, kasassu ca vapassu ca, kasitvā ca vapītvā ca bhuñjassûti

F. 71]	Book 1, Sutta 3. The Rhinoceros	21
	Alone! Be undismayed (as lions are) by sounds, uncaged as whistling wind, unspotted by the world as lotus by the wave.	[7 ¹]
	Alone! Dwell far aloof, —as, after spring and kill, the strong-fanged king of beasts seeks out a distant lair.	[72]
	Alone! In season due practise goodwill, and poise, pity, and kindliness, thereby to win Release, unthwarted by the world.	[73]
	Alone! Oust passion, hate, illusion! Burst all bonds! Face death intrepidly!	[74]
	Alone! Self-seeking sways friends nowadays,—few bring disinterested hearts. Mankind is foul, but quick to compass private ends.	[75]

Sutta 4. Bhāradvāja, the Franklin

Thus have I heard Once the Lord was living among the Magadha folk at Dakkhinā-giri in the brahmin village of Eka-Nālā, at a time when the brahmin Kasi-Bhāradvāja's five hundred ploughs were harnessed for the sowing In the morning early, duly robed and bowl in hand, the Lord went to where the brahmin was busy, at an hour when a meal was forward, and stood there to one side Observing him standing there for alms, the brahmin said:—Before I eat, I plough and sow, anchorite, and you too should plough and sow before you eat

Aham pi kho, brāhmana, kasāmi ca vapāmi ca, kasītvā ca vapītvā ca bhuñjāmîti

Na kho pana mayam passāma bhoto Gotamassa yugam vā nangalam vā phālam vā pācanam vā balivadde vā; atha ca pana bhavam Gotamo evam āha: Aham pi kho, brāhmana, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhunjāmîti. Atha kho Kasibhāradvājo brāhmano Bhagavantam gāthāya ajjhabhāsi:

- Kassako patıjānāsı, na ca passāma te kasım. [76]
 Kasin no pucchito brūhi yathā jānemu te kasım
- 2. Saddhā bījam, tapo vutthi, paññā me yuganangalam, [77] hirī īsā, mano yottam, sati me phālapācanam.
- 3. Kāyagutto, vacīgutto, āhāre udare yato, [78] saccam karomi niddānam, soraccam me pamocanam.
- 4. Viriyam me dhuradhorayham, yogakkhemâdhivāhanam [79] gacchati anivattantam, yattha gantvā na socati.
- 5. Evam esā kasī katthā, sā hotī amatapphalā; [80] etam kasīm kasītvāna sabbadukkhā pamuccatîtī.

Atha kho Kasibhāradvājo brāhmano mahatiyā kamsapātiyā pāyāsam vaḍdhetvā Bhagavato upanāmesi: Bhuñjatu bhavam Gotamo pāyāsam, kassako bhavam, yam hi bhavam Gotamo amatapphalam kasim kasatîti

- 6. Gāthābhigītam me abhojaneyyam; [81] sampassatam, brāhmana, n' esa dhammo; gāthābhigītam panudanti buddhā.

 Dhamme satī, brāhmana, yuttir esā.
- 7. Aññena ca kevalinam mahesim
 khīnāsavam kukkucavūpasantam
 annena pānena upatthahassu;
 khettam hi tam puññapekhassa hotîti.

Atha kassa câham, bho Gotama, ımam pāyāsam dammîtı?

Na kho 'han tam, brāhmana, passāmi sadevake loke samārake sabrahmake sassamanabrāhmaniyā pajāya sadevamanussāya yassa so pāyāso bhutto sammāpariņāmam gaccheyya aññatra Tathāgatassa vā Tathāgatasāvakassa

I too, brahmin, do plough and do sow before I eat.

We fail, however, to see the worthy Gotama's yoke, or plough, or ploughshare, or goad, or ox-team,—albeit he asserts that he ploughs and sows before he eats.

Thereupon, the brahmin addressed the Lord in this stanza:

You claim to be a tiller, though we see [76] none of your tillage. Tell us how you till; for of your tilling we would fain hear more.

The Lord. My seed is faith; austerity of life
my rain; wisdom my yoke and plough; my pole
is fear to err,—with thought to strap the yoke,
and mindfulness for ploughshare and the goad.

Watchful o'er word and deed, and temperate in diet, I make insight weed my crop, nor rest till final bliss is harvested.

Effort is my stout ox, which turns not back at headlands,—straight to Peace he bears me on, to that last bourne where anguish is no more. [79]

Thus have I tilled, with Deathlessness for crop. [80] And whose tills as I, is freed from Ills.

Hereon, the brahmin served up milk-rice on a great bronze dish and offered it to the Lord, saying—Eat this, Gotama; a tiller indeed art thou, in that thou tillest a crop that is Deathless.

The Lord. I take no chanter's fee.

—Seers countenance it not;
th' Enlighten'd scout such fees;
and while this Doctrine lasts,
this practice must hold good.

Provide with other fare [82] a sage of holy calm, consummate, Cankerless; ment to reap,—sow there.

To whom then am I to give this, Gotama?

Brahmin, in the whole wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods and men, who could digest this food except a Truth-finder or the disciple of a Truth-finder. So either throw

vā. Tena hi tvam, brāhmana, tam pāyāsam appaharite vā chaddehi appānake vā udake opilāpehîti

Atha kho Kasıbhāradvājo brāhmaņo tam pāyāsam appānake udake opilāpesi. Atha kho so pāyāso udake pakkhitto ciccitāyati citicitāyati sandhūpāyati sampadhūpāyatı Seyyathāpi nāma phālo divasasantatto udake pakkhitto ciccitāyati citicitāyati sandhūpāyati sampadhūpāyati, evam eva so pāyāso udake pakkhitto ciccitayati . . sampadhūpāyati Atha kho Kasibhāradvājo brāhmano samviggo lomahatthajāto yena Bhagavā ten' upasamkami, upasamkamıtvā Bhagavato pādesu sırasā nıpatıtvā Bhagavantam etad avoca. Abhikkantam, bho Gotama; abhikkantam, bho Gotama! Seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dakkhintîti',—evam evam bhotā Gotamena anekapariyāyena dhammo Esâham bhavantam Gotamam saranam gacchāmı dhammañ ca pakāsīto bhikkhusamghañ ca, labheyyâham bhoto Gotamassa santike pabbajiam. labheyyam upasampadan ti. Alattha kho Kasi-Bhāradvājo brāhmano Bhagavato santike pabbaijam, alattha upasampadam Acirûpasampanno kho pan' ayasma Bharadvajo eko vupakattho appamatto atapi pahitatto viharanto na-cirass' eva yass' atthaya kulaputta samma-d-eva agarasma anagārīyam pabbajanti tad anuttaram brahmacarīya-parīyosānam ditthe va dhamme sayam abhıññā sacchıkatvā upasampajja vihāsi; 'khīnā jāti, vusıtam brahmacarıyam, katam karanıyam, naparam itthattayatı' abbhaññası. Aññataro ca kho pan' āyasmā Bhāradvājo arahatam ahosi.

5. CUNDASUTTA

- 1. Pucchāmi Munim pahūtapaññam (iti Cundo kammāraputto) [83] Buddham dhammassāmim vītatanham dipaduttamam sārathīnam pavaram: Kati loke samanā? Tad ingha brūhi.
- 2. Caturo samaṇā; na pañcam' atthi. (Cundâtı Bhagavā) [84]
 Te te āvikaromi sakkhıputtho:

 Maggajıno, Maggadesako ca,
 Magge jīvatı, yo ca Maggadūsī.

[84]

it away where little grass grows, or else fling it into water where there are no living creatures.

Thereupon, into water where there were no living creatures the brahmin flung that milk-rice,—which hissed and sputtered, smoked and steamed, just like a ploughshare that has lain broiling in the sun

Aghast, and with every hair on his body standing erect, the brahmin went over to the Lord, and, bowing his head at the Lord's feet, cried -Wonderful, Gotama, quite wonderful! Just as a man might set upright again what had fallen down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways has Gotama made his Doctrine clear! To the reverend Gotama I come for refuge and to his Doctrine and to his Community. Be it mine to receive admission and confirmation at the hands of the Lord! So the brahmin Kasi-Bhāradvāja was admitted and confirmed as an almsman of the Lord Nor was it long after his confirmation before the Reverend Bhāradvāja, dwelling alone and aloof, strenuous, ardent and purged of self, won after no great time that prize in quest of which young men go forth from home to homelessness as Pilgrims. that prize of prizes which crowns the higher life,—even this did he think out for himself, realize and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was no more left of what he had been. So the Reverend Bhāradvāja was numbered among the Arahats.

Sutta 5. Cunda, the Smith

Cunda: I ask th' Enlightened Sage
of boundless lore, the Lord
of Doctrine, craving-free,
foremost of all mankind,
man's matchless charioteer,—
I ask how many kinds
of anchorites there are?

The Lord: Four kinds there are,—no fifth; and here in order are the four Way-master first; Way-preacher next, then he that treads the Way, and fourth the man that fouls the Way.

- 3 Kam 'Maggajinam' vadanti buddhā? (*iti Cundo kammāraputto*) [85] 'Maggajjhāyī' katham atulyo hoti? 'Magge jīvati' me brūhi puttho.
 Atha me āvikarohi 'Maggadūsim'.
- 4. Yo tınnakathamkatho visallo, nibbānābhirato anānugiddho, lokassa sadevakassa netā, tādim 'Maggajinam' vadanti buddhā.

[86]

5. 'Paramam, paraman' ti yo 'dha ñatvā akkhāti vibhajati idh' eva Dhammam, tam kamkhacchidam munim anejam dutiyam bhikkhunam āhu 'Maggadesim'. [87]

6. Yo dhammapade sudesite magge jīvati samyato satīmā anavajjapadāni sevamāno, tatīyam bhikkhunam āhu 'Maggajīvim'. [88]

7 Chadanam katvāna subbatānam pakkhandī kuladūsako pagabbho māyāvī asamyato palāpo patirūpena caram,—sa 'Maggadūsī'. [68]

8. Ete ca pativijihi yo gahattho sutavā ariyasāvako sapañño 'sabbe ne tādisā' tī ñatvā, iti disvā na hāpeti tassa saddhā. Katham hi dutthena asampaduttham suddham asuddhena samam kareyya?

[90]

6 Parābhavasutta

Evam me sutam Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapındikassa ārāme Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavannā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten'

85]		Book 1, Sutta 5. Cunda, the Smith	27
	Cunda.	Whom do th' Enlightened call Way-master? What inspires the Way's rapt votary? Who treads—who fouls—the Way?	[85]
	The Lord.	The man who sheds all doubt and, free from rankling barbs, Nirvāna's bliss enjoys, who, craving nothing, guides the world of gods and men; —him seers 'Way-master' call.	[86]
		'Way-preacher' second ranks among the Almsmen four. Convinced perfection's here, he preaches and expounds the Doctrine, solving doubts, —a sage from cravings purged.	[87]
		'Way-farer' ranks as third The Path, in texts revealed, he treads in temperance, in mindfulness, in zeal, and blamelessness of life.	[88]
		'Way-fouler' counterfeits the good, and homes defiles, —a reckless ruffian, a base, low cozener.	[89]
		If taught and grounded well, the saints' lay-hearer knows these four divergent types, with faith not undermined. For, how could he confuse impure with pure, or take a rascal for a saint?	[90]

F.

Sutta 6. Failures

Thus have I heard Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapindika's pleasaunce, as night was passing away, a deity of surpassing beauty came to the Lord, flooding the whole grove with radiance,

upasamkamı upasamkamıtvā Bhagavantam abhıvādetvā ekamantam atthāsı. Ekamantam thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsı.

1	Parābhavantam purisam mayam pucchāma Gotamam, Bhagavantam putthum āgamma Kim parābhavato mukham?	[91]
2	Suvijāno bhavam hoti, suvijāno parābhavo, —dhammakāmo bhavam hoti, dhammadessī parābhavo	[92]
3.	Itı h' etam vıjānāma; pathamo so parābhavo Dutiyam Bhagavā brūhi. Kim parābhavato mukham?	[93]
4.	Asant' assa pıyā hontı, sante na kurute pıyam; asatam dhammam rocetı,—tam parābhavato mukham	[94]
5.	Itı h' etam vıjānāma, dutiyo so parābhavo. Tatiyam Bhagavā brühi Kim parābhavato mukham?	[95]
6	Nıddāsīlī sabhāsīlī anutthātā ca yo naro alaso kodhapaññāno,—tam parābhavato mukham	[96]
7	Itı h' etam vıjānāma; tatıyo so parābhavo. Catuttham Bhagavā brūhı Kım parābhavato mukham?	[97]
8	Yo mātaram vā pitaram vā jinnakam gatayobbanam pahu santo na bharati,—tam parābhavato mukham.	[98]
9	Itı h' etam vıjānāma, catuttho so parābhavo Pañcamam Bhagavā brūhi Kım parābhavato mukham?	[99]
10	Yo brāhmanam vā samanam vā aññam vā pi vanibbakam musāvādena vañceti,—tam parābhavato mukham	[100]
11	Itı h' etam vıjānāma; pañcamo so parābhavo Chatthamam Bhagavā brūhı Kım parābhavato mukham?	[101]
12	Pahūtavitto puriso sahirañño sabhojano eko bhuñjati sādūni,—tam parābhavato mukham.	[102]
13	Iti h' etam vijānāma; chatthamo so parābhavo Sattamam Bhagavā brūhi Kim parābhavato mukham?	[103]
14	Jātitthaddho dhanatthaddho gottatthaddho ca yo naro sam ñātim atimaññeti,—tam parābhavato mukham	[104]
15	Itı h' etam vıjānāma, sattamo so parābhavo Atthamam Bhagavā brūhı Kım parābhavato mukham?	[105]
16	Itthidhutto surādhutto akkhadhutto ca yo naro laddham laddham vināseti;—tam parābhavato mukham	[106]

and, after salutation meet, stood to one side, addressing the Lord in these stanzas —

tanzas —		
	Concerning him who fails, I come to ask of Gotama from what that failure springs	[91]
The Lord	Both worth and failure can be quickly seen: —worth still aspires, but failure hates the light	[92]
The desty	Thus much I see,—first failure stands out plain Now tell me whence the second failure comes.	[93]
The Lord	The second failure's he who loves the bad, courts not the good, and favours bad men's creeds.	[94]
The desty	Thus much I see,—the second failure's plain Now tell me whence the further failures come.	[95]
The Lord:	Third comes the critic, lazy, indolent, and sleek; his constant carping marks him out	[96]
	Fourth failure's he who, well-to-do himself, supports not aged parents, past their prime	[97-8]
	Fifth failure's he who brahmins guides astray, or anchorites, or other wayfarers.	[99–100]
	South comes the weelthy man with nelf and gear	[101-2]

• Sixth comes the wealthy man, with pelf and gear, who keeps his dainties strictly to himself.

He seventh comes whom birth or wealth or clan inflates, till he looks down on kith and kin.

The eighth's the rake who squanders all he gets, [105-6] fast as it comes, on women, drink, and dice.

7 VASALASUTTA

ariyo dassanasampanno, sa lokam bhajate sivam.

[115]

25. Ete parābhave loke pandīto samavekkhiya

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya Sāvatthim pindāya pāvisi Tena kho pana samayena Aggikabhāradvājassa brāhmanassa nivesane aggi pajjalito hoti, āhutī paggahitā Atha kho Bhagavā Sāvatthiyam sapadānam pindāya caramāno yena Aggikabhāradvājassa brāhmanassa nivesanam ten' upasamkami Addasā kho Aggikabhāradvājo brāhmano Bhagavantam dūrato va āgacchantam disvāna Bhagavantam etad avoca: Tatr' eva, mundaka, tatr' eva, samanaka, tatr' eva, vasalaka, titthāhîti. Evam vutte Bhagavā Aggikabhāradvājam brāhmanam etad avoca: Jānāsi pana tvam, brāhmana, vasalam vā vasalakarane vā dhamme ti?

Na khvâham, bho Gotama, jānāmi vasalam vā vasalakarane vā dhamme. Sādhu me bhavam Gotamo tathā dhammam desetu yathâham jāneyyam vasalam vā vasalakarane vā dhamme ti.

Tena hi, brāhmana, sunāhı, sādhukam manasıkarohı; bhāsıssāmîtı. Evam bho tı kho Aggıkabhāradvājo brāhmano Bhagavato paccassosı Ninth comes the lecher who, not satisfied with his own wives, is seen about with whores, or caught in dalliance with others' wives.

[107-8]

Tenth comes the dotard who, in failing age, a maiden takes to wife, with ripe round breasts, so fair he cannot sleep for jealousy.

[109–10]

Eleventh failure's he who puts in charge a drunken, spendthrift rake,—of either sex.

[111-12]

Twelfth comes th' ambitious noble, lacking means, who fondly schemes to get himself made king.

[113–14]

The noble sage, whose penetrating eye these failures scans, has won the realms of bliss

[115]

Sutta 7. The Wastrel

Thus have I heard Once while the Lord was staying in Savatthi in Jeta's grove in Anathapindika's pleasaunce, early one morning, duly robed and bowl in hand, he went into the city for alms, at an hour when there was the sacrificial fire lighted in the dwelling of the brahmin Aggika-Bhāradvāja; and the oblation was elevated. In the course of his house-to-house visitations, the Lord approached the brahmin's dwelling, but was seen some way off by the brahmin, who shouted —Stop where you are, shaveling! Stop where you are, you wretched anchorite! Stop where you are, wastrel!

Said the Lord to the brahmin —Do you understand, brahmin, what a 'wastrel' is, or what outlooks make a 'wastrel'?

No, replied the brahmin, I do not understand what a 'wastrel' is or what outlooks make a 'wastrel'. Be so good, Gotama, as to explain it, for my information

Give ear then, brahmin, and pay attention; I will speak. Certainly, said the brahmin in assent.

Bhagavā	etad avoca	
1	Kodhano upanāhī ca pāpamakkhī ca yo naro vipannadıtthı māyāvī, tam jaññā 'vasalo' ıtı.	[116]
2	Ekajam vā dijam vā pi yo 'dha pānam vihimsati, yassa pāne dayā na 'tthi, tam jaññā 'vasalo' iti	[117]
3	Yo hantı parırundhatı gāmānı nıgamānı ca nıggāhako samaññāto, tam jaññā 'vasalo' iti	[118]
4	Gāme vā yadı vâraññe yam paresam mamāyıtam theyyā adınnam ādıyatı, tam jaññā 'vasalo' iti	[119]
5	Yo have ınam ādāya cujjamāno palāyatı 'na hı te ınam atthîtı', tam jaññā 'vasalo' ıtı	[120]
6	Yo ve kıñcıkkhakamyatā panthasmım vajatam janam hantvā kıñcıkkham ādeti, tam jaññā 'vasalo' iti	[121]
7	Yo attahetu parahetu dhanahetu ca yo naro sakkhi puttho musā brūti, tam jaññā 'vasalo' iti	[122]
8	Yo ñātīnam sakhānam vā dāresu patidissati sahasā sampiyena vā, tam jaññā 'vasalo' iti	[123]
9	Yo mātaram vā pitaram vā jinnakam gatayobbanam pahu santo na bharati, tam jaññā 'vasalo' iti.	[124]
10	Yo mātaram vā pitaram vā bhātaram bhaginim sasum hanti roseti vācāya, tam jaññā 'vasalo' iti	[125]
11	Yo attham pucchito santo anattham anusāsati, paticchannena manteti, tam jaññā 'vasalo' iti	[126]
12	Yo katvā pāpakam kammam 'mā mam jaññā' tı ıcchatı, yo patıcchannakammanto, tam jaññā 'vasalo' ıtı	[127]
13	Yo ve parakulam gantvā bhutvāna sucibhojanam āgatam na patipūjeti, tam jaññā 'vasalo' iti	[128]
14	Yo brāhmanam vā samanam vā aññam vāpi vanibbakam musāvādena vañceti, tam jaññā 'vasalo' iti	[129]
15	Yo brāhmanam vā samanam vā bhattakāle upatthite roseti vācā, na ca deti, tam jaññā 'vasalo' iti.	[130]
16	Asatam yo 'dha pabrūti mohena paligunthito kiñcikkham nijigimsāno, tam jaññā 'vasalo' iti.	[131]
17	Yo c' attānam samukkamse parañ ca-m-avajānātı, nihīno sena mānena, tam jaññā 'vasalo' iti	[132]

The Lord began -

75	
Be he as 'wastrel' known, who harbours are and rancour, slander, error, and deceat.	[116]
The wastrel's he who injures living things (or beast or bird), and pities naught that lives	[117]
The wastrel harries and beleaguers folk in town and village,—where he 's called a scourge.	[118]
The wastrel steals, in village or the waste, whate'er he covets of another's goods	[119]
The wastrel, pressed to pay up what he owes, denies a debt is owing and absconds	[120]
The wastrel, coveting some trifle, slays a peaceful trav'ller for that trifle's sake.	[121]
The wastrel bears false witness in a suit, to help himself or others, or for cash.	[122]
By force, or with consent, the wastrel holds commerce with wives of kinsmen or of friends.	[123]
The wastrel's he who, well-to-do himself, supports not aged parents, past their prime.	[124]
The wastrel strikes, and goads with taunts, his sire, his mother, brother, sister, mother-in-law.	[125]
The wastrel, asked for counsel, counsels wrong and clokes pronouncements in obscurities.	[126]
The wastrel hopes his villainies will not be known as his, and privily proceeds.	[127]
The wastrel gladly shares another's feast, but, when his host calls, offers no return.	[128]
The wastrel's he who brahmins guides astray, or anchorites, or other travellers	[129]
At dinner-time, the wastrel greets with jeers—not alms—a brahmin or an anchorite.	[130]
The wastrel, greedy for a penny fee, tells fortunes,—in abysmal ignorance.	[131]
Debased by overweening arrogance, the wastrel lauds himself, runs others down.	[132]
NO	

	Sutta-Nīpāta, Vagga 1, Sutta 7	[Sn. 17.18
18.	Rosako kadariyo ca pāpiccho maccharī saṭho ahirako anottāpī, tam jaññā 'vasalo' iti	[133]
19.	Yo Buddham parıbhāsatı atha vā tassa sāvakam, parıbbājam gahaṭtham vā, tam jaññā 'vasalo' ıtı.	[134]
20	Yo ve anarahā santo araham patijānati, coro sabrahmake loke, esa kho vasalādhamo. —Ete kho 'vasalā' vuttā, mayā vo ye pakāsitā.	[135]
21.	Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmano; kammanā 'vasalo' hoti, kammanā hoti brāhmano.	[136]
22.	Tad aminâpı jānātha yathā me 'dam nıdassanam': Caṇdālaputto sopāko Mātango iti vissuto.	[137]
23	So yasam paramam patto Mātango yam sudullabhar āgañchum tass' upatthānam khattıyā brāhmaṇā bahi	
24.	So devayānam āruyha virajam so mahāpatham kāmarāgam virājetvā brahmalokūpago ahu; —na tam jāti nivāresi brahmalokūpapattiyā.	[139]
25.	Ajjhāyakakule jātā brāhmanā mantabandhavā te ca pāpesu kammesu abhiņham upadissare,	[140]
26.	ditthe va dhamme gārayhā samparāye ca duggati; na ne jāti nivāreti duggaccā garahāya vā.	[141]
27	Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmano Kammanā 'vasalo' hoti, kammanā hoti brāhmano ti	[142]

Evam vutte Aggikabhāradvājo brāhmano Bhagavantam etad avoca:—Abhikkantam, bho Gotama; abhikkantam, bho Gotama! Seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dakkhintīti',—evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito Esâham bhavantam Gotamam saranam gacchāmi dhammañ ca bhikkhusamghañ ca; upāsakam mam bhavam Gotamo dhāretu ajjatagge pānupetam saraṇam gatam.

Book 1, Sutta 7. The Wastrel	35
The wastrel fosters strife, is miserly, evil of aspirations, stingy, sly, devoid of conscience, and unscrupulous	[133]
The wastrel's tongue defames th' Enlighten'd One, or His disciples, mendicant or lay	[134]
Th' unsaintly wastrel, claiming saint to be, is master-thief of all the universe, and vilest wastrel of the wastrel crowd—All these are wastrels whom I have portrayed.	[135]
No birth a wastrel—or a Brahmin—makes, 'tis conduct wastrels makes,—and Brahmins too.	[136]
And here's an illustration proves my case — Low, dog-devouring outcastes had a son	[137]
—Mātanga named—whose fame preeminent drew crowds of brahmins and nobility.	[138]
Upborne in heaven's chariot, he soared, from passion purged, along the spotless path till bliss was won, nor did his lowly birth deny him entry into paradise!	[139]
But there are brahmins born, in runes profound, whose evil lives proclaim them what they are,	[140]
whom men on earth condemn, whom doom awaits; nor does their brahmin birth forbid, or bar, their condemnation here, or future doom	[141]
No birth a wastrel—or a Brahmin—makes; 'tis conduct wastrels makes,—and Brahmins too.	[142]

Hereupon, the brahmin Aggika-Bhāradvāja said to the Lord:—Wonderful, Gotama, quite wonderful! Just as a man might set upright again what had been cast down, and reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways, has Gotama made his Doctrine clear To the reverend Gotama I come as my refuge, and to his Doctrine, and to his Community. I ask him to accept me as a follower who has found an abiding refuge from this day forth while life lasts.

F. 133]

8 METTASUTTA

Karanīyam atthakusalena
 yan tam santam padam abhisamecca
 sakko uju ca sūjū ca
 suvaco c' assa mudū anatimānī,

[143]

 santussako ca subharo ca appakicco ca sallahukavutti santindriyo ca nipako ca appagabbho kulesu ananugiddho; [144]

3 na ca khuddam samācare kiñci yena viññū pare upavadeyyum. Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā,

[145]

4. ye keci pānabhūt' atthi tasā vā thāvarā vā anavasesā dīghā vā ye mahantā vā majjhimā rassakā anukathūlā, [146]

5 ditthā vā ye vā additthā ye ca dūre vasanti avidūre bhūtā vā sambhavesī vā, sabbe sattā bhavantu sukhitattā. [147]

6 Na paro param nikubbetha, nâtimaññetha katthaci nam kañci, vyārosanā patighasaññā nâññamaññassa dukkham iccheyya.

[148]

7 Mātā yathā niyam puttam āyusā ekaputtam anurakkhe, evam pi sabbabhūtesu mānasam bhāvaye aparimānam. [149]

Sutta 8. Goodwill

When Peace is won, th' adept in welfare needs to prove an able, upright man, of gracious speech, kind mood, devoid of arrogance, [143]

an easy, grateful, guest,
—no busybody; wants
but few, sense-disciplined,
quick-witted, bluster-free,
never importunate,

[144]

and let him never stoop to conduct mean or low, evoking grave rebuke May creatures all abound [145]

in weal and peace, may all be blessed with peace always; all creatures weak or strong, all creatures great and small, [146]

creatures unseen or seen,
dwelling afar or near,
born or awaiting birth,
—may all be blessed with peace!

[147]

Let none cajole or flout his fellows anywhere, let none wish others harm in dudgeon or in hate [148]

Just as with her own life a mother shields from hurt her own, her only, child, let all-embracing thoughts for all that lives be thine, [149]

F. 150]	Book 1, Sutta 8 Goodwill	39
	—an all-embracing love for all the universe in all its heights and depths and breadth, unstinted love, unmarred by hate within, not rousing enmity.	[150]
	So, as you stand or walk, or sit, or lie, reflect with all your might on this, —'tis deemed 'a state divine'.	[151]
	Ignoring sophists' views, the good—with insight filled, and purged of appetite for sensuous delights—shall never see rebirth.	[152]
	Sutta 9. The Himalayan Sprite	
•	's mid-month sabbath, and a lovely night; peerless Gotama let us repair	[153]
cont	he his thoughts in full control? Does such trol of thoughts extend to all that lives? he fair or foul, can he control his mind?	[154]
cont	keeps his thoughts in full control, and this irol of thoughts extends to all that lives he fair or foul, he still controls his mind.	[155]
Kee	ves he untouched what is not given him? ps he his hands from harming living things? e remiss in zeal or reverie?	[156]
he k	leaves untouched what is not given him, teeps his hands from harm to living things; knows no sloth; he cleaves to reverse.	[157]

[166]

14. Sīham v' ekacaram, nāgam kāmesu anapekhinam

upasamkamma pucchāma maccupāsā pamocanam

40

F. 158]	Book 1, Sutta 9. The Himalayan Sprite	41
Hemavaia:	Tell me, do falsehoods ever cross his lips? Is he harsh-spoken or calumnious? Or does his speech bewray frivolity?	[158]
Sātāgīra	Not so. No falsehoods ever cross his lips; he's not harsh-spoken nor calumnious; his edifying words proclaim him Seer.	[159]
Hemavata.	Is he unstained by sensuous delights? Keeps he a heart unmarred? Has he o'ercome illusion? Has his eye all outlooks gauged?	[160]
Sātāgīra.	Unstained is he by sensuous delights; he keeps a heart unmarred; illusion he has overcome and ev'ry outlook gauged.	[161]
Hemavata.	Say, has he lore? Walks he in purity? Are Cankers dead? Will he be born no more?	[162]
Sātāgna	Yes, he has lore, and walks in purity; Cankers are dead, he'll ne'er be born again.	[163]
Hemavata:	A sage indeed! His mind within is matched by deed and utterance. Conviction prompts your praise and gratitude to one who blends insight and life in one consummate whole.	[163a & b]
Sātāgıra	Come let us visit this great Gotama.	[164]
Hemavata.	Yes, let us visit him,—that superman, lean, self-denying, temperate, the seer in lonesome forest rapt in reverse	[165]
	Seek we this lion lone—this elephant that heedeth none of pleasure's lures—and ask the way to gain release from snares of death.	[166]

15	Akkhātāram pavattāram sabbadhammāna' pāragum buddham verabhayātītam mayam pucchāma Gotamam.	[167]
	16 Kısmım loko samuppanno? (ıtı Hemavato yakkho) Kısmım kubbatı santhavam? Kıssa loko upādāya? Kısmım loko vihaññatı?	[168]
	17. Chassu loko samuppanno, (Hemavatâti Bhagavā) chassu kubbatı santhavam; channam eva upādāya chassu loko vihaññati	[169]
18	Kataman tam upādānam yattha loko vihaññati? Niyyānam pucchito brūhi katham dukkhā pamuccati?	[170]
19	Pañca kāmagunā loke manochatthā pavedītā Ettha chandam vīrājetvā evam dukkhā pamuccatī	[171]
20	Etam lokassa niyyānam akkhātam vo yathātatham. Etam vo aham akkhāmi Evam dukkhā pamuccati.	[172]
21	Ko sū 'dha taratı ogham' Ko 'dha taratı annavam? Appatitthe anālambe ko gambhīre na sīdatı?	[173]
22	Sabbadā sīlasampanno paññavā susamāhito ajjhattacintī satimā ogham tarati duttaram.	[174]
23.	Vırato kāmasaññāya, sabbasamyojanâtıgo, nandībhavaparıkkhīno,—so gambhīre na sīdati.	[±75]
24.	Gambhīrapaññam nipunatthadassim akiñcanam kāmabhave asattam, —tam passatha sabbadhi vippamuttam dibbe pathe kamamānam mahesim!	[176]
25.	Anomanāmam nipunatthadassim paññādadam kāmālaye asattam,—tam passatha sabbavidum sumedham, ariye pathe kamamānam mahesim!	[177]

F. 167]	Book 1, Sutta 9. The Himalayan Sprite	43
and	Let us together question Gotama, the great revealer and expounder, who has gauged all outlooks, won Enlightenment, and sloughed away transgression's haunting fears.	[167]
	How came the world to be? Whereby gets it relation? What gives it support? Say, what assails the world? What brings it low?	[168]
The Lord	From six things springs the world, and six give it relation, six give it support, six bring the world to final overthrow.	[169]
Hemavata.	What's this support? What overthrows the world? Expound Release, and how to end all Ills.	[170]
The Lord	Five worldly strands has pleasure; mind makes six. By scouting pleasure comes the end of Ills,	[171]
	—just this affords Release from worldly toils, —just this, I testify, ends mortal Ills.	[172]
Hemavata:	Who makes a crossing hence o'er Stream and Flood? Who braves the shoreless, bottomless abyss?	[173]
The Lord	Across the raging Flood in safety fares the virtuous, of comprehending mind, serene, reflective, watchful evermore	[174]
•	Th' abyss engulfs not him who—quit of gust for pleasure, quit of trammels, freed from bonds—has stifled hankerings for life on life.	[175]
Hemava	ta. Mark, sirs, this mighty sage, —subtle, profound in lore, stainless, detached from lusts and dreams of life to come— who treads the way divine in full Deliverance	[176]
	Mark, sirs, this mighty sage, —subtle, as 'peerless' hailed, giver of lore, immune from grip of lusts, this seer who understandeth all and treads the Noble Way in full Deliverance	[177]

26. Suddittham vata no ajja suppabhātam suhutṭhitam [178] yam addasāma Sambuddham oghatinnam anāsavam.

- 27. Ime dasasatā yakkhā iddhimanto yasassino [179] sabbe tam saraṇam yanti, tvam no Satthā anuttaro
- 28. Te mayam vicarissāma gāmā gāmam nagā nagam, [180] namassamānā Sambuddham, dhammassa ca sudhammatam

TO ALAVAKASUTTA

Evam me sutam. Ekam samayam Bhagavā Ālaviyam viharati Ālavakassa yakkhassa bhavane Atha kho Ālavako yakkho yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam etad avoca. Nikkhama, samanâti Sādh' āvuso ti Bhagavā nikkhami. Pavisa, samanâti Sādh' āvuso ti Bhagavā pāvisi. Dutiyam pi kho Ālavako yakkho Bhagavantam etad avoca Nikkhama . pāvisi Tatiyam pi kho Ālavako yakkho Bhagavantam etad avoca. Nikkhama . . . pāvisi Catuttham pi kho Ālavako yakkho Bhagavantam etad avoca: Nikkhama, samanâti Na khvâhan tam, āvuso, nikkhamissāmi, yan te karanīyam, tam karohîti Pañhan tam, samana, pucchissāmi Sace me na vyākarissasi, cittam vā te khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāra-Gangāya khipissāmîti

Na khvâham tam, āvuso, passāmi sadevake loke, sabrahmake, sassamanabrāhmaniyā pajāya sadevamanussāya yo me cittam vā khipeyya, hadayam vā phāļeyya, pādesu vā gahetvā pāra-Gangāya khipeyya Api ca tvam, āvuso, puccha yad ākankhasîti.

Atha kho Alavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Kım sū 'dha vıttam purısassa settham? [181] Kım su sucinnam sukham āvahātı? Kım su have sādutaram rasānam? Kathamııvım ııvıtam ahu settham? Saddh' īdha vittam purisassa settham; [182] 2. dhammo sucinno sukham āvahāti; saccam have sādutaram rasānam; paññājīvim jīvitam āhu settham 3. Katham su tarati ogham? Katham su tarati annavam? [183] Katham su dukkham acceti? Katham su parisujihati? [184] 4. Saddhāya taratī ogham, appamādena annavam; viriyena dukkham acceti, paññāya parisujihati.

F. 178]	Book 1, Sutta 9. The Himalayan Sprite	45
All the Sprites	A gracious sight, a vision glorious, has dawned on us, whose eyes have seen the Lord of all Enlightenment, from Cankers purged, who o'er the Flood has crossed triumphantly	[178]
	We thousand Sprites, most potent, far-renowned, with thee seek refuge, guide beyond compare!	[179]
	Village to village, hill to hill, we'll laud the All-Enlighten'd and his matchless creed	[180]

Sutta 10. The Woodland Sprite

Thus have I heard Once the Lord was staying at Alavi in the domain of the Woodland Sprite Alavaka, who came to the Lord saying —Come out, anchorite!

Yes, sir, replied the Lord, as out he came Get in again, anchorite, said the Sprite Yes, sir, replied the Lord, as in he went

A second and a third time the same thing happened But when the Sprite ordered the Lord out for the fourth time, the Lord replied.—No, I will not come out for you, sir Do what you please

I will ask you a question, anchorite If you don't answer me, I will scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods or men, who could do to me what you suggest However, sir, ask what you will

Hereon, the Sprite Alavaka addressed the Lord in these stanzas:-

Hereon, the Sprite Alavaka addressed the Lord in these stanzas:—	
What forms a man's chief wealth? What leads men on to weal? What taste excels the rest? What life is deemed the best?	[181]
The Lord Faith forms a man's chief wealth; the Doctrine leads to weal, the sweetest taste is truth; a life of wisdom's best.	[182]
Alavaka. How cross the Surge? How cross the raging Flood? How shed besetting Ills? How cleanse the heart?	[183]
The Lord The Surge is crossed by faith, the Flood by zeal, Effort sheds Ills, and Insight cleanses hearts.	[184]

	Sutta-Nipāta, Vagga 1, Sutta 10	[Sn. 1.105
5.	Katham su labhate paññam? Katham su vindate dhan Katham su kittim pappoti? Katham mittāni ganthati? Asmā lokā param lokam katham pecca na socati?	am? [185]
6.	Saddahāno arahatam dhammam nibbānapattiyā sussūsā labhate paññam appamatto vicakkhano;	[186]
7	patirūpakārī dhuravā utthātā vindate dhanam; saccena kittīm pappoti, dadam mittāni ganthati	[187]
8.	Yass' ete caturo dhammā saddhassa gharamesino—saccam, dhammo, dhiti, cāgo—, sa ve pecca na socat	[188] ii.
9	Ingha aññe pı pucchassu puthū samanabrāhmane yadı saccā damā cāgā khantyā bhıyyo 'dha vıjjatı.	[189]
10	Kathan nu dānı puccheyyam puthū samanabrāhmane? —So 'ham ajja pajānāmı yo attho samparāyiko.	[190]
11	Atthāya vata me Buddho vāsāy' Ālavım āgamā —So 'ham ajja pajānāmı yattha dınnam mahapphalam	[191]
12.	So aham vicarissāmi gāmā gāmam purā puram namassamāno Sambuddham dhammassa ca sudhamma	[192] itam.
	11. VIJAYASUTTA	
	 Caram vā yadı vā tıttham, nısınno uda vā sayam, sammıñjetı pasāretı,—esā kāyassa ıñjanā. 	[193]
	 Atthīnahārusamyutto tacamamsâvalepano chaviyā kāyo paticchanno yathābhūtam na dissati. 	[194]
	 Antapīro udarapūro yakapelassa vatthino hadayassa papphāsassa vakkassa pihakassa ca 	[195]
	4. simghānikāya khelassa sedassa ca medassa ca	[196]

F. 185]	Book 1, Sutta 10. The Woodland Sprite	47
Āļavaka:	How's Insight gained? And how are Riches found? How comes renown? What knits affection's ties? How, after life on earth, shall sorrow cease?	[185]
The Lord	Insight is gained by trust that Arahats hold saving doctrine, next, by diligent and close attention to their homilies;	[186]
	he Riches finds whose life is in the right, who bears his yoke with strenuous resolve Through truth there comes renown, affection's ties are knit by ready generosity	[187]
	Equipped with truthfulness and Doctrine sound, with stedfast heart and openhandedness, a man shall cease from sorrow after death.	[188]
	Go ask of brahmins, ask of anchorites, if aught on earth surpasses truthfulness, self-mastery, munificence, and ruth.	[189]
Alavaka	Why should I ask them,—I who grasp to-day wherein resides true welfare after life?	[190]
	'Twas well for me there came to Alavi th' Enlighten'd Lord, since I have heard to-day where gifts bestowed ensure a harvest rich.	[191]
	Village to village, town to town, I'll laud the All-Enlighten'd and his matchless creed	[192]
	Sutta 11. Disillusion	
	If—walking, standing, sitting, lying-down—a man draws in a limb or thrusts it forth, 'tis but a movement of a mortal frame	[193]
	Whilst knit by bones and sinews, plaster'd o'er by flesh and tissues, and encased in skin, the body does not pass for what it is.	[194]
	Within, 'tis stuffed with entrails, liver, paunch, with heart and bladder, kidneys, lungs, and spleen;	[195].
	'tis stuffed with spittle, snot, and sweat, and blood, joints' lubricating humours, bile, and fat;	[196]

48		Sutta-Nipāta, Vagga 1, Sutta 11	[Sn. 1.11.5
	5.	Ath' assa navahı sotehı asucī savati sabbadā —akkhımhā akkhıgūthako, kaṇnamhā kannagūthako	[197]
	6.	sımghānıkā ca nāsāto, mukhena vamat' ekadā pıttam, semhañ ca vamatı, kāyamhā sedajallıkā,	[198]
	7.	ath' assa susıram sīsam matthalungassa pūrıtam subhato nam maññatı bālo avıjjāya purakkhato	[199]
	8	Yadā ca so mato seti uddhumāto vinīlako apaviddho susānasmim, anapekhā honti ñātayo,	[200]
	9	khādantı nam supānā ca sigālā ca, vakā kımī kākā gıjjhā ca khādantı, ye c' aññe santı pānayo.	[201]
	10	Sutvāna Buddhavacanam bhikkhu paññānavā idha,—so kho nam parijānāti, yathābhūtam hi passati	[202]
	11	'Yathā idam, tathā etam; yathā etam, tathā idam'; ajjhattañ ca bahiddhā ca kāye chandam virājaye.	[203]
	12.	Chandarāgaviratto so bhikkhu paññānavā idha ajjhagā amatam santim nibbānapadam accutam.	[204]
	13	Dıpādako 'yam asucı duggandho parıhīratı nānākunapaparıpūro vissavanto tato tato.	[205]
	14	Etādisena kāyena yo maññe unnametave param vā avajāneyya,—kim aññatra adassanā?	[206]
		12 MUNISUTTA	
	ı.	Santhavāto bhayam jātam, niketā jāyate rajo Aniketam asanthavam —etam ve munidassanam.	[207]
		Yo jātam ucchijja na ropayeyya, jāyantam assa nânuppavecche, tam āhu ekam muninam carantam — 'Addakkhi so santipadam mahesi'.	[208]
		 Samkhāya vatthūni pamāya bījam sineham assa nânuppavecche Sa ve munī jātikhayantadassī takkam pahāya na upeti samkham. 	[209]

F. 197]	Book 1, Sutta 11. Disillusion	49
	and evermore from its nine apertures nine several excretions issue forth,	[197]
	as eyes and ears, with nostrils, mouth, and skin, exude abroad their foul discharge of filth,	[198]
	and brains fill up the hollow cranium —'A fine thing this!' say fools, by error led	[199]
	But, when the livid bloated corpse is flung . out on the charnel-ground, his kin heed not,	[200]
	while jackals, dogs, wolves, vultures, crows, and worms, with other living things, devour his flesh	[201]
	But th' Almsman, here in Buddha's teaching versed, —he knows the body, sees its nature clear.	[202]
	So let the thought—'this corpse was once as you, and is as you will some day be', dispel pride in the body from your heart and mind	[203]
	For when such pride and passion pass away, the Almsman, here in Buddha's teaching versed, wins Deathless peace, Nirvāna's changeless state	[204]
	This noisome, two-legged body man parades,—though inly putrid, though discharging filth.	[205]
	What is't but blindness, for that body's sake, to plume one's self or sneer at other men?	[206]
	Sutta 12. The Sage	
	From close association perils spring; a home degrades Clear-eyed, the sage concludes to have no home, and no associates.	[207]
	When ancient growths are dead, When no fresh growths arise, the lonely sage is hailed 'a seer who peace beholds'	[208]
	Weigh causes, kill off germs, before affection grows Proof then against rebirth, the sage is lost to ken	[209]

F. 210]	Book 1, Sutta 12. The Sage	51
	Alive to errors all,	[210]
	a prey to none, the Sage harbours no want, wants naught;	
	—across the Flood is he.	
	The wise acclaim as 'Sage'	[211]
	a conqueror all-wise,	
	flawless of thought, without	
	one tie or craving, Freed,	
	—the thinker wise and good,	[212]
	thought's watchful votary,	
	released from ties, and quit of crassness, Canker-free,	
		r 1
	—the Sage who walks aloof, unmoved by praise or blame,	[213]
	whom (lion-like) no sounds	
	dismay, whom (like the wind)	
	no nets enmesh, who (like	
	the lotus) sheds whate'er	
	would tarnish him,—the guide of others, led by none;	
	-tranquil, sense-disciplined,	[214]
	still imperturbable	[43
	(no matter what men say)	
	as is a timber-balk,	
	-who loathes depravity,	[215]
	as, shuttle-wise, he moves	•
	onward 'twixt right and wrong,	
	—the Sage, by self-restraint	[216]
	through youth and manhood kept	[210]
	from wrong, who angers none	
	nor ever anger feels, ·	
	-who, careless if his dole	[217]
	from top or bottom comes,	
	carps not at what he gets, nor meagre thanks returns,	
	not meage mains returns,	

Uragavaggo pathamo

Book 1, Sutta 12. The Sage	53
—the Sage who chastely lives, unsnared by youthful charms, who ne'er gives way to drink or riotous excess,	[218]
—who comprehends the world, who sees the supreme good who, safe across the Flood, has burst his chains and now no ties nor Cankers knows, —him wise men hail as 'Sage'.	[219]
Unlike and wide apart they stand in mode of life and livelihood, —the layman with a house and home, and virtue's upright, selfless son Heedless, the layman kills and slays, heedful, the Sage shields life from harm.	[220]
For all its crest and neck so blue the peacock ne'er can match in flight the swan, nor layman emulate an Almsman, when in lonesome wilds the Sage is plunged in Reverie	[221]

F. 218]

End of the Snake Book

II. CŪLAVAGGA

1 RATANASUTTA

1.	Yānîdha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe, sabbe va bhūtā sumanā bhavantu, atho pi sakkacca sunantu bhāsitam	[222]
2	Tasmā hi bhūtā nisāmetha sabbe mettam karotha mānusiyā pajāya divā ca ratto ca haranti ye balim. Tasmā hi ne rakkhatha appamattā	[223]
3	Yam kiñci vittam idha vā huram vā saggesu vā yam ratanam panītam, na no samam atthi tathāgatena Idam pi Buddhe ratanam paṇītam Etena saccena suvatthi hotu!	[224]
4	Khayam virāgam amatam panītam yad ajjhagā Sakyamunī samāhito, na tena Dhammena sam' atthi kiñci Idam pi Dhamme ratanam panītam. Etena saccena suvatthi hotu!	[225]
5	Yam Buddhasettho parivannayī sucim ('samādhim ānantarikañ' ñam āhu), samādhinā tena samo na vijjati Idam pi Dhamme ratanam paņītam. Etena saccena suvatthi hotu!	[226]
6.	Ye puggalā attha satam pasatthā (cattārī etānī yugānī hontī), te dakkhineyyā Sugatassa sāvakā; etesu dinnānī mahapphalānī. Idam pī Samghe ratanam panītam. Etena saccena suvatthī hotu!	[227]

[222]

[226]

[227]

II. THE SHORT BOOK

Sutta 1. The Three Gems

May denizens of earth

and sky assembled here.

may beings all, rejoice and hearken unto me	
List, beings all, and show goodwill to men, who bring oblations night and day. So shield mankind from harm.	[223]
No wealth in earth or skies, no gem divine, can vie with Him who found the Truth. This gem the Buddha holds,—and may that truth bless all!	[224]
The perfect Peace He preached —our Sage's Deathless Peace— can find no match elsewhere. This gem the Doctrine holds, —and may that truth bless all!	[225]

His faithful followers, Conversion's eightfold ranks (four Paths, four Fruits, in all), deserve oblations; gifts to them yield rich returns. This gem the Order holds;

'Rapt contemplation's meed',

which matchless Buddha praised, can find no match elsewhere.
This gem the Doctrine holds;
—and may that truth bless all!

—and may that truth bless all!

2, Sutta 1. The Three Gems	57
And they whose stedfast hearts, by lusts unswayed, are set on Gotama's behests, —these win their goal, these taste a bliss right cheaply earned This gem the Order holds, —and may that truth bless all!	[228]
As Indra's deep-sunk balk defies all winds that blow, so stedfast stand the good who grasp the Noble Truths. This gem the Order holds, —and may that truth bless all!	[229]
All who absorb those Truths which our deep thinker preached, though they backslide, shall see not more than seven births. This gem the Order holds, —and may that truth bless all!	[230]
And when full vision comes, three outlooks pass away — doubt, personality, and ritual Thus freed from dread of hell and doom, man cannot perpetrate the six dire, deadly sins This gem the Order holds; —and may that truth bless all!	[231]
And if one should transgress in word or deed or thought, he cannot cloke his fault, since he has 'seen the light'. This gem the Order holds; —and may that truth bless all!	[232]
As when in spring the brake is gay with flow'r and leaf, this best of gospels lights the way Nirvāna-ward This gem the Buddha holds; —and may that truth bless all!	[233]

Book

	Sutta-Nīpāta, Vagga 2, Sutta 1	[Sn. 2	1.13
13	Varo varaññū varado varāharo anuttaro Dhammavaram adesayı. Idam pı Buddhe ratanam panītam Etena saccena suvatthı hotu!	[[234]
14.	'Khīnam purānam, navam na 'tthi sambha virattacittā āyatike bhavasmim te khīnabījā avirūlhichandā nibbanti dhīrā yathâyam padīpo. Idam pi Samghe ratanam panītam Etena saccena suvatthi hotu!	vam', [[235]
15.	Yānîdha bhūtānı samāgatāni bhummānı vā yānı va antalıkkhe, tathāgatam devamanussapūjitam Buddham namassāma, suvatthi hotu!	[236]
16	Yānîdha bhūtāni samāgatānı bhummānı vā yānı va antalıkkhe, tathāgatam devamanussapūjitam Dhammam namassāma, suvatthi hotu!	[:	237]
17.	Yānîdha bhūtānı samāgatānı bhummānı vā yānı va antalıkkhe, tathāgatam devamanussapūjıtam Samgham namassāma, suvatthı hotu!	[:	238]
	2 Amagandhasutta		
ı.	Sāmākacıngulakacīnakānı pattapphalam mūlapphalam gavıpphalam dhammena laddham sata-m-asamānā na kāmakāmā alıkam bhananti.	[:	239]
2	Yad asamāno sukatam sunitthitam parehi dinnam payatam paṇītam sālīnam annam paribhuñjamāno, so bhuñjatī, Kassapa, āmagandham.	E	240]

F. 234]	Book 2, Sutta 1. The Three Gems	59
	He is—He knows—He gives— the best; His Doctrine's best This gem the Buddha holds, —and may that truth bless all!	[234]
	'The old is dead; no fresh growths rise', cry saints, who, quit of germs and hopes, reject all life to come and pass away like lamps unfed. This gem the Order holds, —and may that truth bless all!	[235]
	Praise, denizens of earth and skies, praise, beings all, the Buddha, dear to gods and men,—who brings the Truth;—and may a blessing come!	[236]
	Praise, denizens of earth and skies, praise, beings all, the Doctrine, dear to gods and men,—which brings the Truth,—and may a blessing come!	[237]
	Praise, denizens of earth and skies, praise, beings all, the Order, dear to gods and men,—which brings the Truth—and may a blessing come!	[238]
	Sutta 2. Carrion	
A	brahmin The millet-grain, palm-nuts, pulse, bulbs, and wilding shoots, —this diet, rightly got, ne'er prompts the good to lie.	[239]
	'Tis eating carrion to touch a host's rich fare, well-dressed and delicate!	[240]

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10. Etesu giddhā, viruddhâtipātino

—es' āmagandho

nicc' uyyutā pecca tamam vajanti ye, patanti sattā nirayam avamsirā,

F. 241]	Book 2, Sutta 2. Carrion	61
	Though you (a brahmin!) say you touch no carrion, you eat choice dishes made with flesh of birds —I ask what you term 'carrion'	[241]
Kassapa (a former Buddha).	Killing and maiming, stripes, bonds, theft, lies, fraud, deceit, adultery,—not meats, but these, are carrion	[242]
	Pursuit of pleasure, lust for guzzling, life unclean, blatant dissent,—not meats, but these, are carrion.	[243]
	Backbiting, cruelty, betrayals, ruthless pride, mean stinginess,—not meats, but these, are carrion	[244]
	Anger, conceit, revolt, guile, envy, bluster, pride, low company,—not meats, but these, are carrion	[245]
	Base living, slander, fraud, cheating, the trickster's wiles, foul infamies,—not meats, but these, are carrion	[246]
	The lust to kill and hurt and rob, the evil trade of hunters fierce,—not meats, but these, are carrion	[247]
	This rage to slay and steal, these crimes, are fraught with doom and end in hell,—not meats, but these, are carrion	[248]

F. 249]	Book 2, Sutta 2. Carrion	63
	No abstinence from meat	[249]
	and fish, no nudity,	
	no top-knots, shaven crowns,	
	no grime or garb of pelt,	
	no cult of sacred fire, no stark austerities	
	to purchase future bliss,	
	no runes, burnt-off'rings, rites,	
	—can cleanse the man who doubts.	
	Control thy senses, rule	[250]
	thy powers, hold to Truth,	
	be kind. The saint who leaves	
	all tres and vanquishes	
	all Ills, is stained by naught	
	he either sees or hears	
	What thus the Lord set forth,	[251]
	the brahmin realized,	
	as, verse by verse, he heard	
	th' unswerving mystic Sage,	
	all 'carrion' above.	
	Hearing the Buddha preach	[252]
	these lofty, saving truths,	
	denouncing 'carrion'	
	and sweeping Ills away,	
	the brahmin meekly knelt and asked to be enrolled	
	an Almsman then and there.	
	Sutta 3. Loyalty	
	Renounce dishonest men	[253]
	who flout their plighted word	2 003
	and, though they pose as friends,	
	perform not what they might.	
	When glozing protestations end in naught,	[254]
	then sage observers style it 'words, not deeds'	

anākulā ca kammantā;—etam mangalam uttamam 6. Dānañ ca dhammacarıyā ca, ñātakānañ ca sangaho,

anavajjāni kammāni;—etam mangalam uttamam

appamādo ca dhammesu; etam mangalam uttamam.

7. Ārati virati pāpā majjapānā ca samyamo,

[263]

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F. 255]	Book 2, Sutta 3. Loyalty	65
	No friend is he whose eye is ever on the watch to spy shortcomings out, —against a future breach. But if you rest secure, like babe on mother's breast, you have a friend indeed, whom none can rob you of.	[255]
	Whoso, while shouldering man's common lot, has reaped a harvest blest, accomplishes a happy life and well-earned meed of praise.	[256]
	But he who, in aloofness, tastes true Peace, puts haunting dread away, and wickedness, and quaffs those draughts of bliss the Doctrine gives.	[257]

Sutta 4. The Boon of Boons

Thus have I heard. Once while the Lord was staying at Savatthi in Ieta's gro ıllı L fol

rove in Anā lumined the	thapindika's pleasaunce, a certain deity of surpassing he whole grove as night was on the wane, and, coming to one side after meet salutations, addressing the Lord razas:—	eauty to the
	In quest of weal, full many gods and men have ponder'd over fortune's choicest boons. Tell me, I pray, what boon stands out supreme.	[258]
The Lord:	'Tis shunning fools, consorting with the wise, and heartfelt worship of the worshipful;	[259]
	'tis life in scenes befitting spent, a past of garner'd goodness, aspiration high;	[260]
	'tis lore profound and skill, obedience to rules prescribed, and well-weighed utterance;	[261]
	'tis ministry to parents, tender care for wife and child, an undistracting trade;	[262]
	'tis largesse, pious living, tender care for kith and kin, conduct beyond reproach;	[263]
	'tis shunning and eschewing wickedness, forswearing drink, keeping right states of mind;	[264]
5 DH	I O.S 371	

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8.	Gāravo ca nivāto ca santutthī ca kataññutā kālena dhammasavanam,—etam mangalam uttamam.	[265]
9	Khantī ca sovacassatā samanānañ ca dassanam kālena dhammasākacchā,—etam mangalam uttamam	[266]
10	Tapo ca brahmacarıyā ca, arıyasaccāna' dassanam, nibbānasacchikiriyā ca,—etam mangalam uttamam	[267]
11.	Phutthassa lokadhammehi cittam yassa na kampati asokam virajam khemam,—etam mangalam uttamam	[268]

12. Etādisāni katvāna sabbattha-m-aparājitā [269] sabbattha sotthim gacchanti,—tam tesam mangalam uttamam.

5. SŪCILOMASUTTA

Evam me sutam Ekam samayam Bhagavā Gayāyam viharati Tamkitamañce Sūcilomassa yakkhassa bhavane Tena kho pana samayena Kharo ca yakkho Sūcilomo ca yakkho Bhagavato avidūre atikkamanti Atha kho Kharo yakkho Sūcilomam yakkham etad avoca Eso samano ti

N' eso samano; samanako eso Yāva jānāmi yadi vā so samano yadi vā samanako ti

Atha kho Sūcilomo yakkho yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavato kāyam upanāmesi. Atha kho Bhagavā kāyam apanāmesi. Atha kho Sūcilomo yakkho Bhagavantam etad avoca Bhāyasi mam, samanāti

Na khvahan tam, avuso, bhayamı; apı ca kho te samphasso papako ti

Pañham tam, samana, pucchissāmi. Sace me na vyākarissasi, cittam vā te khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāra-Gangāya khipissāmîti

Na khvâhan tam, āvuso, passāmi sadevake loke samārake sabrahmake sassamanabrāhmaniyā pajāya sadevamanussāya yo me cittam vā khipeyya, hadayam vā phāļeyya, pādesu vā gahetvā pāra-Gangāya khipeyya. Api ca tvam, āvuso, puccha yad ākankhasîti

Atha kho Sūcilomo yakkho Bhagavantam gāthāya ajjhabhāsi —

I. Rāgo ca doso ca kutonīdānā?

Aratī ratī lomahamso kutojā?

Kuto samutthāya mano vitakkā,
kumārakā vamkam īv', ossajanti?

2 'Rāgo ca doso ca itonidānā; [271] aratī ratī lomahamso itojā; ito samutthāya mano vitakkā, kumārakā vamkam iv', ossajanti

F. 265]	Book 2, Sutta 4 The Boon of Boons	67
	'tis rev'rent awe, content, prompt gratitude, and due attendance when the Doctrine's preached,	[265]
	'tis patience, courtesy, the company of Almsmen, timely talks on gospel truth;	[266]
	'tis strict austerity, a holy life, the Noble Truths seen clear, Nirvāna won;	[267]
	a heart untouched by wordly things, a heart from sorrow freed, th' unspotted heart at Peace.	[268]
	—To them who live that life, defeat ne'er comes, but always weal.—this 'boon of boons' is theirs!	[269]

Sutta 5. Inward Growths

Thus have I heard Once, while the Lord was staying at Gayā near Stone-Couch in the domain of the sprite Sūciloma, the sprites Khara and Sūciloma were passing close by the Lord.

That's an anchorite, said Khara.

No, it is not, answered Sūciloma;—though he looks anchoritish. Wait till I make sure whether he is a real anchorite or only looks like one.

Accordingly, the sprite, with bristles like needles, went and brushed up against the Lord,—who drew back

You're afraid of me, anchorite, said the sprite

No, said the Lord; I am not afraid of you; but contact with you is unpleasant.

I will ask you a question, anchorite; if you do not answer it, I'll scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, replied the Lord, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods or men, who could do to me what you suggest However, sir, ask what you will.

Hereupon, the sprite Sūciloma addressed the Lord in these stanzas —

Whence spring ill-will and lusts? [270]
Whence likes, dislikes, and dread?
Whence thoughts which plague the mind as boys a captive crow?

The Lord. 'Self' breeds ill-will and lusts,
dislikes and likes and dread,
and thoughts which plague the mind
as boys a captive crow

F. 272]	Book 2, Sutta 5. Inward Growths	69
	Like banyan saplings, these are inward growths by 'Self' begotten, craving's progeny, which spread abroad a tangled growth of lusts, like creepers rank that overgrow the woods.	[272]
	All such as know their source, dispel the brood (give ear!) and cross life's Flood at last, to know rebirth no more.	[273]
	Sutta 6. The Good Life	
	The good, the holy life is hailed 'supreme'! Though one goes forth from home to homelessness,	[274]
	but shows himself harsh-tongued, and brutishly delights to harry others, then his life is evil and he waxes fouler still	[275]
	The wrangling Almsman, in blank folly pent, misses the Doctrine which the Buddha preached.	[276]
	By ignorance impelled to harry saints, he fails to see his guilt leads straight to hell.	[277]
	Passed now to doom—to birth on birth always, darkness succeeding darkness—, this life o'er that Almsman goes to dree his weird of woe.	[278]
	E'en as a jakes chock-full through years of use, that man would be,—since guilt is hard to cleanse.	[279]
	Almsmen, if such a parasite ye find, of evil wants and aims, of evil life,	[280]
	let all with one accord him shun, as chaff him winnow out, as refuse cast away	[281]
	So, cart away, like empty husks, those frauds who pose as Almsmen, being vile at heart.	[282]
	Be pure, and only with the pure consort; and ye, in concord sage, shall end all Ills.	[283]

7 Brāhmanadhammikasutta

Evam me sutam Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme Atha kho sambahulā Kosalakā brāhmanamahāsālā jinnā vuddhā mahallakā addhagatā vayo anuppattā yena Bhagavā ten' upasamkamimsu, upasamkamitvā Bhagavatā saddhim sammodimsu, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdimsu Ekamantam nisinnā kho te brāhmanamahāsālā Bhagavantam etad avocum Sandissanti nu kho, bho Gotama, etarahi brāhmanā porānānam brāhmanānam brāhmanadhamme ti?

Na kho, brāhmanā, sandissanti etarahi brāhmanā porānānam brāhmananam brāhmanadhamme ti

Sādhu no bhavam Gotamo porānānam brāhmanānam brāhmanadhammam bhāsatu, sace bhoto Gotamassa agarûtu

Tena hı, brāhmanā, sunātha sādhukam manasıkarotha, bhāsıssāmîtı.

Evam bho tı kho te brāhmanamahāsālā Bhagavato paccassosum Bhagavā etad avoca —

I.	Isayo pubbakā āsum samyatattā tapassino, pañca kāmagune hitvā atta-d-attham acārisum	[284]
2	Na pasū brāhmanān' āsum, na hıraññam, na dhānıyam, sajjhāyadhanadhaññâsum, brahmam nidhim apālayum	[285]
3	Yam tesam pakatam äsi dvārabhattam upatthitam saddhāpakatam esānam dātave tad amaññisum	[286]
4	Nānārattehi vatthehi sayaneh' āvasathehi ca phitā janapadā ratthā te namassimsu brāhmane.	[287]
5.	Avajjhā brāhmanā āsum ajeyyā dhammarakkhitā; na ne koci nivāresi kuladvāresu sabbaso.	[288]
6	Atthacattārīsam vassāni komārabrahmacariyam carimsu te; vijjācaranapariyitthim acarum brāhmanā pure	[289]
7.	Na brāhmanā aññam agamum, na pi bharıyam kınimsu te; sampıyen' eva samvāsam sangantvā samarocayum.	[290]
8.	Aññatra tamhā samayā utuveramanım pati antarā methunam dhammam nâssu gacchanti brāhmanā.	[291]

Sutta 7. Brahmınısm's Golden Age

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapindika's pleasaunce, there came to him a number of Kosalan brahmins of great wealth—broken and old, aged and stricken in years, drawing to their life's close—who, after courteous salutations, took their seats to one side, saying Are the brahmins of to-day in accord, Gotama, with the brahminic outlook of the brahmins of old?

No, brahmins, they are not

If it is agreeable to you, sir, please tell us what was the brahminic outlook of the brahmins of old.

Give ear then and hearken, I will tell you.

Certainly, sir, answered they in assent.

The Lord began .-

F. 283]

In self-control and strict austerity the ancient sages dwelt, the fivefold strands of pleasure they renounced, themselves to save.	[284]
No herds had brahmins then, no gold or pelf; their wealth was holy lore and holy life.	[285]
They deemed the common scraps outside folks' do to be faith's offering for brahmin needs.	ors [286]
The rich of country sides and realms at large great court and homage to these brahmins paid with garments dyed and couches and abodes.	[287]
Inviolate, invincible were they, shielded from harm by holiness of life; and on a brahmin no man closed his doors.	[288]
For eight and forty years as celibates the early brahmins lived, in quest devout of ken and vision and of holy life.	[289]
For wives these brahmins sought no other caste, and never purchased brides; 'twas their delight to pass their wedded lives in bonds of love.	[290]
'Twas only when a period was o'er, that brahmins knew their wives,—and not between	[2 9 1]

72		Sutta-Nīpāta, Vagga 2, Sutta 7	[Sn. 2.7.9
	9.	Brahmacarıyañ ca sīlañ ca ajjavam maddavam tapam soraccam avıhımsañ ca khantıñ câpı avannayum.	[292]
	10.	Yo nesam paramo āsı brahmā dalhaparakkamo, sa vâpı methunam dhammam supınante pı nâgamā.	[293]
	11.	Tassa vattam anusıkkhantā ıdh' eke vıññujātıkā brahmacarıyañ ca sīlañ ca khantıñ câpı avannayum.	[294]
	12.	Tandulam sayanam vattham sappitelañ ca yāciya dhammena samudānetvā tato yaññam akappayum, upatthitasmim yaññasmim nâssu gāvo hanimsu te.	[295]
	13	'Yathā mātā pitā bhātā aññe vâpi ca ñātakā, gāvo no paramā mittā, yāsu jāyanti osadhā,	[296]
	14.	annadā baladā c' etā vannadā sukhadā tathā,' —etam atthavasam ñatvā nāssu gāvo hanımsu te.	[297]
	15.	Sukhumālā mahākāyā vannavanto yasassino brāhmanā sehi dhammehi kiccâkiccesu ussukā, yāva loke avattimsu sukham edhittha ayam pajā.	[298]
	16.	Tesam āsı vipallāso Disvāna anuto anum rājino ca viyākāram, nariyo ca samalankatā,	[299]
	17.	rathe c' ājaññasamyutte sukate, cittasibbane, nivesane, nivese ca vibhatte bhāgaso mite,	[300]
	18.	gomandalaparıbbülham, nārīvaraganâyutam, uļāram mānusam bhogam abhıjjhāyımsu brāhmanā.	[301]
	19.	Te tattha mante ganthetvā Okkākam tad' upāgamum: —Pahūtadhanadhañño sı; yajassu, bahu te vittam; yajassu, bahu te dhanam!	[302]
	20.	Tato ca rājā samyatto brāhmanehi rathesabho, assamedham purisamedham sammāpāsam vājapeyyam niraggalam,— ete yāge yajitvāna brāhmanānam adā dhanam,	[303]
	21.	—gāvo, sayanañ ca, vatthañ ca, nariyo ca samalankatā, rathe c' ājaññasamyutte sukate, cittasibbane,	[304]
	22.	nivesanāni rammāni suvibhattāni bhāgaso nānādhaññassa pūretvā brāhmanānam adā dhanam	[305]

292]	Book 2, Sutta 7. Brahmınism's Golden Age	73
	Brahmins prized holy living, rectitude, meek kindly gentleness, austerities, patient forbearance, tender mercy, ruth.	[292]
	The pattern brahmin—steadfast, resolute— not e'en in dreams had carnal intercourse	[293]
	By his example, wisdom's sons were brought to prize forbearance, virtue, holy life	[294]
	They asked but rice, beds, garments, ghee, and oil; and with such gifts they made their offerings, —no cows were slaughter'd for their sacrifice.	[295]
	Holding that cows,—like parents, brothers, kin—were their best friends, the source of healthful things,	[296]
	of food, well-being, goodliness, and strength, —grateful for this, they never slaughter'd cows.	[297]
	Tall, goodly, debonair, and famous men were brahmins then, inspired by zeal to grow to their own standards high of right and wrong; and, while these lived on earth, mankind fared well.	[298]
	Then came corruption Bit by bit, they saw the monarch's splendour, women richly dight,	[299]
	steeds yoked to chariots, gay coverlets, stately abodes, and chamber'd palaces,	[300]
	girt round with crowded byres, and graced with troops of women fair to view;—vast mundane wealth those brahmins saw, and, seeing, coveted.	[301]
	Thereon, they framed these verses and they sought Okkāka;—'Kıng', said they, 'abounding wealth is thine and substance; offer sacrifice! great store, great wealth hast thou, make sacrifice!'	[302]
	Thereon the king, that doughty charioteer, won o'er by brahmins, offered sacrifice of horses, human victims, and the rest; and, at the close, to brahmins largesse gave	[303]
	of kine, beds, garments, women richly dight, steeds yoked to chariots, gay coverlets,	[304]
	stately abodes, and chambered palaces, filled full of gear.—The king this largesse gave.	[305]

Evam vutte te brāhmanamahāsālā Bhagavantam etad avocum Abhikkantam, bho Gotama; abhikkantam, bho Gotama! Seyyathā pi, bho Gotama, nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto rūpāni dakkhintîti', evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam Gotamam saranam gacchāma dhamman ca bhikkhusamghan ca; upāsake no bhavam Gotamo dhāretu ajjatagge pānupetam saraṇam gate.

[315]

32 Khattıyā Brahmabandhū ca ye c' aññe gottarakkhitā

jātīvādam nīramkatvā kāmānam vasam upāgamun ti

Book 2, Sutta 7. Brahminism's Golden Age	75
But largesse fired their passion more to get; their craving grew and grew Once more they sought Okkāka, with these verses newly framed —	[306]
'As earth and water, gold and silver, so are cows a primal requisite of man Great store, great wealth is thine, make sacrifice!'	[307]
Thereon the king, that doughty charioteer, won o'er by brahmins, for the sacrifice doomed cows by hundred-thousands to the knife.	[308]
—The cows that do no hurt with horn or hoof, yes, gentle lamblike cows that fill the pail, he bade be taken by the horn and slain	[309]
'Tis wrong! 'tis wrong!' arose th' united wail of Brahmās, Indra, Titans, ogres too, as cows were butcher'd for the sacrifice.	[310]
Diseases, which of yore were only three—desires, and hunger, and senility—with cattle-killing rose to ninety-eight!	[311]
'Of old began this outrage, harmless cows are slain by guilty sacrificers' hands ':	[312]
thus, thus, the wise condemn this ancient guilt, and folk condemn the sacrificers' crime	[313]
When right thus perished, straightway discord split farmers and serfs, and split the nobles' ranks, while wives looked down upon their lords with scorn	[3 ¹ 4]
nobles and 'Brahma's kin', with folk of rank, flouting their birthright, fell a prey to lusts.	[315]

F. 306]

Hereupon, those brahmins of great wealth said to the Lord —Wonderful, Gotama! quite wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into the dark so that those with eyes to see might see the things about them,—even so in many ways has Gotama made his Doctrine clear. We come to the reverend Gotama as our refuge, and to his Doctrine and to his Community. We ask him to accept us as followers who have found an abiding refuge from this day forth while life lasts.

8. Nāvāsutta	
 Yasmā hi Dhammam puriso vijaññā Indam va nam devatā pūjayeyya, so pūjito tasmim pasannacitto bahussuto pātukaroti Dhammam. 	[316]
2 Tad atthikatvāna nisamma dhīro dhammânudhammam patipajjamāno viññū vibhāvī nipuno ca hoti, yo tādisam bhajati appamatto	[317]
3 Khuddañ ca bālam upasevamāno anāgatatthañ ca usūyakañ ca idh' eva Dhammam avibhāvayitvā avitiņņakankho maranam upeti.	[318]
4 Yathā naro āpagam otarītvā mahodikam salīlam sīghasotam, so vuyhamāno anusotagāmī—kim so pare sakkhatī tārayetum?	[319]
5. Tath' eva Dhammam avibhāvayitvā, bahussutānam anisāmay' attham, sayam ajānam avitinnakankho —kim so pare sakkhati nijjhapetum?	[320]
 Yathā pi nāvam dalham āruhitvā phiyen' arittena samangibhūto, so tāraye tattha bahū pi aññe tatr' ūpāyaññū kusalo mutīmā; 	[321]
7. —evam pi yo vedagu bhāvitatto bahussuto hoti avedhadhammo, so kho pare nijjhapaye pajānam sotâvadhānūpanisūpapanne	[322]
8. Tasmā have sappurisam bhajetha medhāvinañ c' eva bahussutañ ca, aññāya attham patipajjamāno viññātadhammo so sukham labhethâti.	[323]

[316]

Sutta 8. The Good Ship

As gods their homage pay
to Indra, pay thou thine
to him who teaches thee.
Well-pleased thereby, thy sage
will make the Doctrine plain.
When earnest study guides
along the way ordained,
the leal disciple comes,
through converse with his sage,
to grasp, to see, to know.
But with a sorry dolt,
who falls to way the goal

who fails to win the goal, yet envies those who do, the student misses Truth and dies with doubts still rife.

As one whom th' headlong rush of some vast stream in spate whirls willy-nilly down,—can he help others o'er?

So he who grasps not Truth and heeds not learning's voice, a doubter, knowing nought, —can he gain others o'er?

As on a good stout ship, equipped with helm and oar, a man expert and skilled can ferry many o'er,

—so he who knows, who's trained, deep student, calmly sure, by his full knowledge wins hearers who're ripe to learn.

So pick a good and wise and learned teacher; tread the path of Truth he shows, till insight bring thee bliss. [318]

[317]

[319]

[320]

[321]

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[322]

[323]

[330]

[331]

7. Dhamme ca ye arıyapavedite ratā

te santisoraccasamādhisanthitā sutassa paññāya ca sāram ajihagū

1. Utthahatha! nisīdatha! Ko attho supitena vo?

Āturānam hi kā nıddā sallavıddhāna' ruppatam?

anuttarā te vacasā manasā kammanā ca,

10 UTTHĀNASUTTA

Sutta 10. Arise!

Arise! Sit up! Of what avail is sleep? [331] What slumbers visit sick men writhing sore beneath the barbèd arrow's rankling smart?

80	Sutta-Nīpāta, Vagga 2, Sutta 10	[Sn. 2.10.2
	thahatha! nisīdatha! Dalham sikkhatha santiyā, ā vo pamatte viññāya maccurājā amohayittha vasānuge.	[332]
taı	iya devā manussā ca sıtā tıtthantı atthıkā, ath' etam vısattıkam, khano ve mā upaccagā. naņâtītā hı socantı nırayamhı samappıtā	[333]
	mādo rajo, pamādā pamādânupatito rajo. ppamādena vijjāya abbūlhe sallam attano.	[334]
	11. Rähulasutta	
ı.	'Kacci abhınhasamvāsā nâvajānāsı pandıtam? Ukkādhāro manussānam kaccı apacıto tayā?'	[335]
2.	'Nâham abhinhasamvāsā avajānāmi paṇḍitam; ukkādharo manussānam niccam apacito mayā'.	[336]
3	Pañca kāmagune hitvā piyarūpe manorame, saddhāya gharā nikkhamma dukkhass' antakaro bhava	[337]
4	Mitte bhajassu kalyāne pantañ ca sayanāsanam vivittam appanigghosam, mattaññū hohi bhojane,	[338]
5.	cīvare pındapāte ca paccaye sayanāsane; etesu tanham mā 'kāsı, mā lokam punar āgami.	[339]
6.	Samvuto pātimokkhasmim indriyesu ca pañcasu; satī kāyagatā ty-atthu, nibbidābahulo bhava.	[340]
7	Nımittam parivajjehı subham rāgūpasamhitam, asubhāya cıttam bhāvehı, ekaggam susamāhitam,	[341]
8.	anımıttañ ca bhāvehi, mānânusayam ujjaha: tato mānâbhısamayā upasanto carıssasîti.	[342]

Ittham sudam Bhagavā āyasmantam Rāhulam ımāhi gāthāhı abhinham ovadati.

F. 332]	Book 2, Sutta 10. Arise!	81
	Arise! Sit up! Strive hard for inward Peace; let not Death's monarch, finding you remiss, snare and befool you as his thralls and dupes.	[332]
	O'ercome the toils which trap both gods and men. Let not the moment idly pass, for, they who let it slip, repine—too late—in hell	[333]
	Sloth is defilement, hard aheel of sloth defilement comes, by zeal and knowledge pluck the barbèd arrow from your rankling wound.	[334]
	Sutta 11. To Rāhula	
The Lord	Does constant dwelling with thy teacher leave thee scornful? Dost thou inly honour him who bears aloft the torch that lights mankind?	[335]
Rāhula	No constant dwelling with my teacher leaves me scornful, always do I honour him who bears aloft the torch which lights mankind.	[336]
The Lord	Leave pleasure's fivefold strands,—so sweet, so dear; and, led by Faith, leave home, to end all Ills.	[337]
	Choose worthy friends, a distant lodging seek, remote and quiet, sparing be in food	[338]
•	and raiment, alms, the requisites, and bed. Crave not for these, lest back to earth thou come.	[339]
	Obey the code, control thy senses five; watch well thy body; grow to loathe the world.	[340]
	Forsake the gay appearances of things, where passion reigns In things austere, not gay, school thou thy heart to fixity and calm.	[341]
	Foster what harbours no appearances. Discard all trend to pride; pride comprehend and thou shalt go thy way serene and calm.	[342]

It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

12. VANGĪSASUTTA

Evam me sutam Ekam samayam Bhagavā Ālaviyam viharati, Aggālave cetiye Tena kho pana samayena āyasmato Vangīsassa upajjhāyo Nigrodhakappo nāma thero Aggālave cetiye aciraparinibbuto hoti Atha kho āyasmato Vangīsassa rahogatassa patisallīnassa evam cetaso parivitakko udapādi.—Parinibbuto nu kho me upajjhāyo' udāhu no parinibbuto ti' Atha kho āyasmā Vangīso sāyanhasamayam patisallānā vutthito yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Vangīso Bhagavantam etad avoca —Idha mayham, bhante, rahogatassa patisallīnassa evam cetaso parivitakko udapādi 'Parinibbuto nu kho me upajjhāyo' udāhu no parinibbuto ti' Atha kho āyasmā Vangīso utthāyâsanā ekamsam cīvaram katvā yena Bhagavā ten' añjalim panāmetvā Bhagavantam gāthāya ajjhabhāsi:

- Pucchāma Satthāram anomapaññam [343]
 ditthe va dhamme yo vicikicchānam chettā:
 Aggālave kālam akāsi bhikkhu
 ñāto yasassī abhinibbutatto
- 2. Nigrodhakappo iti tassa nāmam [344] tayā katam, Bhagavā, brāhmanassa; so tam namassam acari mutyapekho āraddhaviriyo dalhadhammadassī
- 3. Tam sāvakam, Sakka, mayam pi sabbe
 aññātum icchāma, samantacakkhu;
 samavatthitā no savanāya sotā,
 —tuvan no Satthā, tvam anuttaro si
- 4 Chind' eva no vicikiccham; brūhi m' etam:— [346] parinibbutam vedaya, bhūripañña, majjhe va no bhāsa, samantacakkhu, Sakko va devānam sahassanetto.
- 5. Ye kecı ganthā idha mohamaggā
 aññāṇapakkhā vicıkıcchathānā
 Tathāgataṁ patvā na te bhavantı;
 —cakkhum hı etam paramam narānaṁ.

[344]

Sutta 12. Kappa's Destiny

Thus have I heard. Once while the Lord was staying in the Agg-Ālava shrine in Ālavi, there had passed away at the shrine, not long before, the Elder Nigrodha-Kappa, who had been the director of the reverend Vangīsa, and Vangīsa in his private meditations speculated whether his old director had, or had not, passed utterly away Rising from these meditations at eventide, the reverend Vangīsa betook him to the Lord, and, taking his seat to one side after due salutations, told the Lord of his speculations about his old director Then, rising up from his seat, with his right shoulder respectfully bared, and with his folded palms extended towards the Lord, the reverend Vangīsa addressed him in these stanzas —

Teacher beyond compare, [343] who solvest here and now all doubts, we come to ask about an Almsman famed who died in placid calm

As 'Banyan-Kappa' thou
didst name that brahmin, Lord,
(so leal to thee) who sought
Release with tireless zeal
and unrelaxing grip.

All-seeing Sákyán, [345] reveal thy servant's lot.

Teacher without a peer, we long to learn of thee;

resolve our doubts; declare [346] if he has ceased to be!

O thou, who seest all, speak out among us here as speaks among the gods
Sakka the thousand-eyed.

Deluding bondages, [347]
—th' allies of ignorance,
the harbourers of doubt—
vanish before the Lord,
whose gaze transcends man's sight

84	Sutta-Nīpāta, Vagga 2, Sutta 12	[Sn. 2.12.6
6.	No ce hi jātu puriso kilese (vāto yathā abbhaghanam) vihāne, tamo v' assa nivuto sabbaloko, na jotimanto pi narā tapeyyum	[348]
7-	Dhīrā ca pajjotakarā bhavantı. Tam tam aham, Vīra, tath' eva maññe, vipassinam jānam upāgamamha, parisāsu no āvikarohi Kappam!	[349]
8.	Khippam gıram eraya vagguvaggum hamsa va paggayha sanım nıkuja bındussarena suvıkappıtena; sabbe va te ujugatā sunāma.	[350]
9.	Pahīnajātimaranam asesam niggayha dhonam vadessāmi dhammam. Na kāmakāro hi puthujjanānam; samkheyyakāro ca Tathāgatānam.	[351]
10.	Sampannaveyyākaranam tava-y-ıdam samujjupaññassa samuggahītam. Ayam añjalī pacchimo suppaṇāmito; mā mohayi jānam, anomapañña.	[352]
11.	Parovaram arıyadhammam viditvā, mā mohayi jānam, anomaviriya; vārim yathā ghammani ghammatatto vācâbhikankhāmi Sutam pavassa!	[353]
12	Yadatthıyam brahmacariyam acārı Kappāyano, kaccı 'ssa tam amogham? Nibbāyi so adu sa-upādı-seso? Yathā vimutto ahu, tam sunāma!	[354]

F. 348]	Book 2, Sutta 12. Kappa's Destiny	85
	If One dispelled not vice,	[348]
	as wind the clouds, a pall	
	of darkness would enshroud the world entire, not e'en	
	the Sons of Light could shine.	
	The wise illumine. Sure	[349]
	that thou art wise and can'st	13491
	illumine, we, who know	
	thy scope, beg thee to tell	
	this conclave Kappa's lot.	
	Haste then to lift thy voice	[350]
	so sweet, and, like a swan	ωσ 1
	with outstretched neck, ring out	
	in strains melodious,	
	—apt audience are we.	
	Yes, He who's cleansed and done	[351]
	with birth and death, will tell!	
	"Tis not to please the crowd	
	I ask this, but to learn	
	the verdict of Truth's Lords.	
	Thy comprehension holds	[352]
	the power to make all clear.	
	Once more, with clasped hands,	
	we pray thee, matchless sage,	
	to leave us not astray.	
	O thou, whose vision spans	[353]
	all truth! Unturing sage,	
	O leave us not astray!	
	As folk in summer heat	
	for water pine, pine I	
	to hear thy words flow forth.	
	Did Kappa's higher life	[354]
	prove fruitless in the end?	-
	Has all he was quite gone?	
	Or does some part survive?	
	Say, what Release was his?	

F. 355]	Book 2, Sutta 12. Kappa's Destiny	87
The	Lord On earth he shed the craze for 'personality', across dark Māra's stream, he's safe from birth and death. (Said He who taught the Five)	[355]
F	venth in line of Seers, I hail thy words! or, when I asked if Kappa's life had proved failure, Brahmin, thou hast spoken out!	[356]
	then, thy henchman's words and deeds conformed, burst false Māra's wide-spread net so strong.	[357]
	ord! Kappa found whence transmigration springs, d passed beyond fell Māra's grisly realms!	[358]
	Sutta 13. The Anchorite's Ideal	
A Ques	tioner. Deep sage, who, safe 'Across', art spent, consummate, sure, —declare how th' Almsman here, who quits his house and home and pleasure's path forsakes, best proves true anchorite'	[359]
The	Lord. Best anchorite is he who heeds not omens, dreams, portents, or prodigies, who sets no store by luck;	[360]
	whom passion cannot tempt with joys of men or gods, because rebirth is quenched, because the Truth is won;	[361]
	who resolutely turns his back on calumny and wrath and selfishness, till love and hate are dead;	[362]
	who bans dislikes and likes, whom nought sustains, whom nought supports, whom nought enchains;	[363]

F. 364]	Book 2, Sutta 13. The Anchorite's Ideal	89
	who never sets his hopes on mundane things, nor lives for pelf, whom naught upholds, who follows no man's lead;	[364]
	whom words nor thoughts nor deeds distract from grasping Truth; who for Nirvana yearns;	[365]
	whom homage ne'er inflates nor scoffs depress, nor feasts of honour can elate;	[366]
	who casts out covetise and lust for life to come; who harbours no desire to chain or maim; whose doubts, with inward barbs, are gone;	[367]
	whom sense of duty keeps '- from harming anyone, because his eyes have seen the Doctrine's verities;	[368]
	whom wrong proclivities lead not astray because their harmful roots are gone; who nothing needs nor seeks;	[369]
	whose Cankers are destroyed; who casts forth pride, and quells all passion,—schooled and sure; who, being quick, is dead;	[370]
	whom Faith and Lore have led to find salvation's road; whom sects can ne'er pervert; whom no resentment moves, nor hate, nor covetise;	[371]

F. 372]	Book 2	, Sutta 13.	The Anchorit	e's Ideal	91
		all outlooks, and wantless, and	who strips things, and kno mast'ring all,		[372]
		or past—by pand insight, v	•		[373]
		who knows the Doctrine how he may by sapping members ancho	Cankers oust nundane ties;	sps	[374]
The	Questioner		n schooled to la bursts all bond		[375]

Sutta 14. Dhammika's Enquiry

Thus have I heard Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapindika's pleasaunce, there came to him, with five hundred other lay-followers, the lay-follower Dhammika, who, after due salutations, took his seat to one side and addressed the Lord in the following stanzas —

Dhammika	What conduct, Gotama, perfects, as followers, both those that homeless are and those that dwell in homes?	[376]
	For, thou know'st well the lot and goal of gods and men, —thou matchless judge of Weal, 'Buddha most excellent'!	[377]
	In pity (knowledge won) thou did'st reveal the Truth and unveil all, pure seer, to flood the world with light	[378]

Sutta-Nīpāta, Vagga 2, Sutta 14	[Sn. 2.14.4
4. Āgañchi te santike nāgarājā, Erāvano nāma, 'Jino' ti sutvā; so pi tayā mantayitvājjhagamā 'sādhûti' sutvāna patītarūpo	[379]
 Rājā pi tam Vessavano Kuvero upeti, Dhammam paripucchamāno; tassâpi tvam pucchito brūsi, dhīra; so câpi sutvāna patītarūpo 	[380]
6 Ye kec' ime titthiyā vādasīlā (Ājīvikā vā yadi vā Niganthā), paññāya tam nâtitaranti sabbe —thito vajantam viya sīghagāmim.	[381]
 Ye kec' ime brāhmanā vādasīlā vuddhā câpi brāhmanā santi keci, sabbe tayi atthabaddhā bhavanti, —ye vâpi c' aññe vādino maññamānā. 	[382]
8 Ayam hi Dhammo nipuno sukho ca, yo 'yam taya, Bhagava, suppavutto, tam eva sabbe sussūsamānā; tvan no vada pucchito, Buddhasettha.	[383]
9 Sabbe c' ime bhikkhavo sannısınnā, upāsakā câpi, tath' eva sotum suņantu Dhammam vimalenânubuddham subhāsitam, Vāsavassêva devā	[384]
O Sunātha me, bhikkhavo, sāvayāmı vo Dhammam dhutam, tañ ca dharātha sabbe, iriyāpatham pabbajitânulomikam; sevetha nam atthadassī mutīmā.	[385]
11. Na ve vikāle vicareyya bhikkhu, gāmañ ca pindāya careyya kāle, akālacārim hi sajanti sangā, —tasmā vikāle na caranti buddhā	[386]
12. Rūpā ca saddā ca rasā ca gandhā phassā ca ye sammadayantı satte, etesu dhammesu vineyya chandam kālena so pavise pātarāsam.	[387]

F. 379]	Book 2	, Sutta 14. Dhammka's Enquiry	93
		News of 'a Conqueror' drew Indra's elephant (of elephants the king), who joyed to hear thy talk.	[379]
		Came too the fairies' king, thy Doctrine to explore. Such answers thou didst give as he rejoiced to hear.	[380]
		Trained Jains and Mendicants all failed to vanquish thee, —as they who stand stock-still catch not the fleet of foot.	[381]
		Trained brahmins, ripe in years, —with others keen to air their point of view—are led t' embrace thy saving Truth	[382]
		For, 'tis thy saving Truth,— subtile, but preached so well— for which all yearn Vouchsafe, an answer, Lord, to us!	[383]
		Let th' Almsmen seated round with these lay followers learn from thy lips (as gods hearken to Indra's words) thy Lore immaculate!	[384]
	The Lord.	Give ear, ye Almsmen! Hear, and keep, the rules prescribed:— Let seekers after Weal, behave as anchorites.	[385]
		Go not thy round when noon is past, betimes seek alms. Snares greet th' untimely guest; th' enlighten'd time their rounds.	[386]
		Before thou seek'st thy meal, clear thou thy mind of zest for forms, sounds, odours, taste, and touch,—which turn men's heads.	[387]

	Cotto Not 71 o IV	rg.,
13.	Sutta-Nipāta, Vagga 2, Sutta 14 Pindañ ca bhikkhu samayena laddhā	[Sn. 2 14 13 [388]
	eko patikkamma raho nisīde ajjhattacintī; na mano bahiddhā nicchāraye sangahītattabhāvo.	
14.	Sace pi so sallape sävakena aññena vā kenaci bhikkhunā vā, Dhammam panītam tam udāhareyya, na pesunam, no pi parūpavādam	[389]
15	Vādam hi eke patiseniyanti Na te pasamsāma parittapaññe; tato tato ne pasajanti sangā, cittam hi te tattha gamenti dūre.	[390]
16	Pındam vihāram sayanāsanañ ca āpañ ca saṁghātirajûpavāhanam sutvāna Dhammam Sugatena desitam samkhāya seve varapaññasāvako	[391]
17	Tasmā hi pinde sayanâsane ca āpe ca samghātirajûpavāhane, etesu dhammesu anūpalitto bhikkhu, yathā pokkhare vāribindu.	[392]
18	Gahatthavattam pana vo vadāmi, yathākaro sāvako sādhu hoti. —Na h' eso labbhā sapariggahena phassetum yo kevalo bhikkhudhammo.	[393]
19	Pānam na hane, na ca ghātayeyya, na cânujaññā hanatam paresam, sabbesu bhūtesu nidhāya dandam ye thāvarā ye ca tasanti loke.	[394]
20.	Tato adınnam parıvajjayeyya kıñci kvacī sāvako bujjhamāno; na hāraye, haratam nânujaññā; sabbam adınnam parıvajjayeyya.	[395]
21.	Abrahmacarıyam parivajjayeyya, angārakāsum jalitam va, viññū; asambhunanto pana brahmacariyam parassa dāram na atikkameyya	[396]

F. 388]	Book 2, Sutta 14. Dhammika's Enquiry	0.00
1.3001	Thine alms received, return alone, to sit apart and think,—with fixed mind that never strays abroad	95 [388]
	In talk with pious folk or Almsmen, let thy theme the Doctrine's virtues be, —not spite, not finding fault.	[389]
	If men assail, let us not heed these shallow pates, who cling to this or that as vagrant minds dictate.	[390]
	Let wisdom's son, who heard his Lord, treat alms, cell, bed, water and rinsings, just as means, and nothing more.	[391]
	Such reason'd use will leave an Almsman as unstained as lotus-leaf,—whereon no drop of water rests.	[392]
	To conduct which perfects lay-followers I pass. (For, marriage these forbids to grow to Almsmen's scope)	[393]
	Slay not, nor doom to death, nor sanction slaughter. Do no violence to aught that lives,—or strong or weak.	[394]
	No layman, wittingly, should thieve, or order theft, or sanction any theft, —take but what others give.	[395]
	And shun incontinence as 'twere a pit of fire, or, failing continence, debauch no wedded wife.	[396]

	Sutta-Nīpāta, Vagga 2, Sutta 14	[Sn. 2.14.22
22.	Sabhaggato vā parisaggato vā ekassa v' eko na musā bhaneyya, na bhānaye, bhanatam nânujaññā; sabbam abhūtam parivajjayeyya	[397]
23	Majjañ ca pānam na samācareyya —Dhammam imam rocaye yo gahattho— na pāyaye, pipatam nânujaññā, ummādanantam iti nam viditvā	[398]
24	Madā hi pāpāni karonti bālā, kāronti c' aññe pi jane pamatte; etam apuññāyatanam vivajjaye ummādanam mohanam bālakantam.	[399]
25	"Pānam na hane, na câdınnam ādıye, musā na bhāse, na ca majjapo siyā, abrahmacariyā virameyya methunā, rattım na bhuñjeyya vikālabhojanam,	[400]
26	mālam na dhāre, na ca gandham ācare, mañce chamāyam va sayetha santhate". —Etam hi atthangikam āh' uposatham Buddhena dukkhantagunā pakāsitam.	[401]
27.	Tato ca pakkhass' upavass' uposatham —'cātuddasım pañcadasım atthamım'— pātihāriyapakkhañ ca pasannamānaso atthangupetam susamattarūpam.	[402]
28	Tato ca pāto upavutthuposatho annena pānena ca bhikkhusamgham pasannacitto anumodamāno yathâraham samvibhajetha viññū	[403]
29.	Dhammena mātāpitaro bhareyya, payojaye dhammikam so vanijjam; —etam gihī vattayam appamatto Sayampabhe nāma upeti deve ti.	[404]

Cūlavaggo dutiyo

F. 397]	Book 2, Sutta 14. Dhammika's Enquiry	97
	In conclaves, courts, or talk, let him not lie, let him not prompt or sanction lies; —let him renounce untruth.	[397]
	Layman, observe this law — Shun drink, make no man drink; sanction no drinking Mark how drink to madness leads	[398]
	Through drink fools sin, and egg lax brethren on to sin. So flee this maddening vice, this folly, bliss of fools	[399]
	"Slay not, nor steal, nor lie; from strong drink keep away, refrain from lechery, touch not wrong meals o' nights;	[400]
	eschew both scents and wreaths; spread on the ground thy bed." (These eightfold sabbath-rules the saving Buddha framed)	[401]
	So make thy sabbath vows as week succeeds to week, and keep with pious hearts this eightfold festival	[402]
	At morn, these vows performed, with pious, thankful heart be wise and of thy means give Almsmen food and drink.	[403]
	Cherish thy parents well; follow a righteous trade —Thus shall the layman staunch reach realms of light above.	[404]

End of the Short Book

III. MAHĀVAGGA

1. Pabbajjāsutta

ı.	Pabbajjam kittayıssāmı, yathā pabbajı Cakkhumā, yathā vimamsamāno so pabbajjam samarocayı.	[405]
2.	'Sambādho 'yam gharāvāso, rajass' āyatanam' iti, 'Abbhokāso ca pabbajjā',—iti disvāna pabbaji	[406]
3.	Pabbajıtvāna kāyena pāpakammam vivajjayi, vacīduccaritam hitvā ājīvam parisodhayi	[407]
4	Agamā Rājagaham Buddho Magadhānam Gırıbbajam pındāya abhıhāresı ākınnavaralakkhano.	[408]
5	Tam addasā Bımbısāro pāsādasmim patitthito; disvā lakkhanasampannam, imam attham abhāsatha —	[409]
6	'Imam, bhonto, nısāmetha. Abhirūpo, brahā, sucı, caranena c'eva sampanno, yugamattan ca pekkhatı	[410]
7.	okkhıttacakkhu satımā, nâyam nīcakulā-m-ıva Rājadūtā vidhāvantu, kuhim bhikkhu gamissati'	[411]
8.	Te pesitā rājadūtā pıtthıto anubandhisum — 'Kuhım gamıssatı bhıkkhu? Katthavāso bhavıssatı?	[412]
9	Sapadānañ caramāno, guttadvāro, susamvuto, khippam pattam apūresi sampajāno patissato.	[413]
0	Sa pındacāram caritvā, nikkhamma nagarā, muni Pandavam abhihāresi: 'Etthavāso bhavissati'	[414]
II	Disvāna vāsûpagatam tato dūtā upāvisum, eko ca dūto āgantvā rājino patīvedayī	[415]
12	'Esa bhikkhu, mahārāja, Pandavassa puratthato nisinno vyagghusabho va sīho va girigabbhare.'	[416]

III. THE LONG BOOK

Sutta 1. Gotama's Pilgrimage

My tongue shall tell his going forth from home, shall tell how he, our Seer, left house and home for Pilgrimage, and why he chose that life	[405]
Because he saw 'a hole and corner life' was all a house and home could give, the Lord went forth from home, embracing homelessness	[406]
A Pilgrim now, he shunned all evil deeds and lived his life aright, with blameless lips	[407]
To Rājagáha come, th' Enlighten'd One, by high distinction stamped, in quest of alms entered the hill-girt gorge of Mágadhá	[408]
As from his royal palace he looked down, King Bimbisāra thus addressed his court:—	[409]
'Mark, sirs, that man, so handsome, tall, and calm, of goodly gait, with gaze a plough's length on,	[410]
with eyes on earth downcast, of set intent! He comes, methinks, of no mean humble stock Let servants speed to track that Almsman down?	[411]
So royal servants tracked the Almsman's steps to find where he would go and where would stay	[412]
With senses' portals guarded, self-controll'd, from house to house he duly went for alms and quickly filled his bowl,—mindful, alert	[413]
His round for alms now o'er, from out the town our sage departed, climbing Pándavá to find a lodging on its craggy heights	[414]
Marking his lodging down, the messengers drew near, while one went back who told the king—	[415]
'Like puissant tiger, or a lion, sire, within a cavern on the eastward crags of rugged Pandava, your Almsman sits.'	[416]

100		Sutta-Nīpāta, Vagga 3, Sutta 1	[Sn. 3.1.13
	13.	Sutvāna dūtavacanam bhaddayānena khattıyo taramānarūpo nıyyāsı yena Pandavapabbato.	[417]
	14	Sa yānabhūmim yāyitvā yānā oruyha khattiyo pattiko upasamkamma āsajja nam upāvisi	[418]
	15	Nisajja rājā sammodi katham sārāniyam tato katham so vītisāretvā imam attham abhāsatha.—	[419]
	16.	'Yuvā ca daharo câsı pathamuppattıko susu vannārohena sampanno, jātımā viya khattiyo	[420]
	17	sobhayanto anīkaggam nāgasamghapurakkhato Dadāmi bhoge, bhuñjassu, jātiñ c'akkhāhi pucchito.'	[421]
	18	'Ujū janapado, rāja, Himavantassa passato dhanaviriyena sampanno, Kosalesu niketino,	[422]
	19	Ādiccā nāma gottena, Sākiyā nāma jātiyā, tamhā kulā pabbajito [rāja] na kāme abhipatthayam,	[423]
	20.	kāmesv ādīnavam disvā, nekkhammam datthu khemate padhānāya gamissāmi, ettha me rañjati mano' ti.	0, [424]
		2 Padhānasutta	
	ı.	Tam mam padhānapahitattam, nadim Nerañjaram pat viparakkamma jhāyantam yogakkhemassa pattiyā,	i , [425]
	2	Namucī karunam vācam bhāsamāno upāgami — 'Kiso tvam asi dubbanno, santike maranan tava.	[426]
	3.	Sahassabhāgo maranassa, ekamso tava jīvitam Jīva, bho! Jīvitam seyyo,—jīvam puññāni kāhasi	[427]
	4.	Carato ca te brahmacarıyam, aggıhuttañ ca jūhato, pahūtam cīyate puññam — Kım padhānena kāhası?	[428]
	5	Duggo maggo padhānāya, dukkaro durabhisambhavo '—Imā gāthā bhanam Māro atthā Buddhassa santike.	[429]

F. 417]	Book 3, Sutta 1. Gotama's Pilgrimage	101
	Hearing the news, with speed the noble prince drove forth from town towards Mount Pandava;	[417]
	and when no further he could ride, on foot the monarch made his way till him he reached	[418]
	Then, seated, after courteous exchange of seemly greetings, thus the monarch spoke	[419]
	'Thou'rt young,—a stripling still in early bloom! Thy goodly mien bespeaks a gallant prince	[420]
	his host arraying, elephants in van Lo! Here I offer wealth to spend thereon, and ask thee to disclose thy lineage'	[421]
The Lord	Flanking Himálaya, in Kósalá, yonder extends a land both rich and brave.	[422]
	By lineage 'the Kınsmen of the Sun' are we, and Sākıyans by famıly —Such was the stock I left behind me, sire, having no appetite for pleasure's toys.	[423]
	Alive to all the perils pleasure brings, and finding in Renunciation peace, I'll struggle onward —Thus my mind finds bliss.	[424]
	Sutta 2. Gotama's Struggle	
	As, purged of self by struggles stern, I sat in Reverie beside Neráñjará, resolved to win by insight perfect peace,	[425]
	came Māra, breathing words of ruth, to say how lean and ill I looked, how nigh to death	[426]
	'Death owns' (said he) 'a thousand parts of thee, and life can claim but one Hold fast to life! Life's best; for, living, thou'lt store merit up.	[427]
	If thou wilt lead a pious life and tend the fires of sacrifice, much merit will accrue. By struggles what wilt thou achieve?	[428]
	Rough is the road, the struggle desperate ' (Thus Māra, standing by the Buddha's side)	[429]

102		Sutta-Nīpāta, Vagga 3, Sutta 2	[Sn. 3 2.6
	6.	Tam tathā-vādınam Māram Bhagavā etad abravı.— Pamattabandhu pāpıma, yen' atthena ıdhâgato,	[430]
	7.	anumattena pı puññena attho mayham na vıjjatı Yesañ ca attho puññānam, te Māro vattum arahatı.	[431]
	8.	Atthı saddhā, tato vırıyam, paññā ca mama vıjjatı! Evam mam pahıtattam [p1] kım jīvam anupucchası?	[432]
	9	Nadīnam api sotāni ayam vāto visosaye, kiñ ca me pahitattassa lohitam n' upasussaye?	[433]
	10	Lohite sussamānamhi pittam semhañ ca sussati; mamsesu khīyamānesu bhiyyo cittam pasīdati, bhiyyo sati ca paññā ca samādhi mama titthati.	[434]
	11	Tassa mêvam viharato, pattassa uttamavedanam, kāmesu nāpekkhate cittam —Passa sattassa suddhatam!	[435]
	12	Kāmā te pathamā senā, dutiyā arati vuccati, tatiyā khuppipāsā te, catutthī taņhā pavuccati,	[436]
	13	pañcamī thīnamıddhan te, chatthā bhīrū pavuccatı, sattamī vicikicchā te, makkho thambho te atthamo,	[437]
	14.	lābho siloko sakkāro micchāladdho ca yo yaso, yo c' attānam samukkamse pare ca avajānati;	[438]
	15	—esā, Namuci, te senā Kanhassâbhippahāranī; na nam asūro jināti, jetvā ca labhate sukham	[439]
	16	Esa muñjam parihare? Dhi-r-atthu idha jīvitam! Sangāme me matam seyyo, yance jīve parājito!	[440]
:	17	Pagālhā ettha na dissanti eke samanabrāhmanā tañ ca maggam na jānanti yena gacchanti subbatā	[441]
;	18.	Samantā dhajinim disvā yuttam Māram savāhanam yuddhāya paccuggacchāmi. Mā mam thānā acāvayi	[442]
:	19.	Yam te tam na-ppasahatı senam loko sadevako, tam te paññāya vecchāmı, āmam pattam va asmanā.	[443]

F. 430]	Book 3, Sutta 2. Gotama's Struggle	103
The Lord	To Māra's words the Lord made answer thus:— Thou Evil One! Thou congener of sloth!	[430]
	I lack no peddling rudiments like these, no jot of suchlike 'merit' profits me! Māra should speak to those who 'merit' lack.	[431]
	Seeing that faith and energy and lore have purged all Self away, why talk of 'life'?	[432]
	The wind dries rivers up,—shall this my blood still course when Self is dead, when Self has gone?	[433]
	While blood is drying up, the humours too dry up, and with decay of flesh my mind grows calmer, stronger grows its watchfulness, its garner'd Lore, its concentration rapt	[434]
	As thus I dwell, who've braved and borne pain's worst, my heart for pleasure feels no zest at all Behold then, Māra, how a man is cleansed.	[435]
	Pleasures of sense compose thy foremost ranks; dislikes thy second, thirst and hunger form thy third array; cravings come fourth, the fifth	[436]
	is sloth and torpor, sixth faintheartedness; doubts make the seventh, th' eighth,—pretence, hard he	[437] art,
	and pelf, repute, the pride of place, with fame ill-gotten, scorn of others, praise of self	[438]
	Black Māra, such is thine attacking force, which only heroes overcome in fight, and in their conquest find abiding Weal.	[439]
	Shall I cry craven? Nay; a pest on life! I'd sooner die than brook defeat—and live.	[440]
	(Engulfed in this world's bogs, some anchorites and brahmins wholly sink from sight and view, and never come to know the path saints tread)	[441]
	Seeing this host arrayed, with Māra there riding his elephant of war, I go to fight him May he never beat me back!	[442]
	Thy hosts—which neither men nor gods can rout—with Lore I'll crush, as pebbles smash a bowl	[443]

3 Subhāsitasutta

Evam me sutam Ekam samayam Bhagavā Sāvatthıyam vıharatı Jetavane —pe—Bhagavā etad avoca —Catūhı, bhıkkhave, angehı samannāgatā vācā subhāsıtā hoti na dubbhāsıtā, anavajjā ca ananuvajjā ca viññūnam Katamehi catūhi? Idha, bhıkkhave, bhikkhu subhāsıtañ ñeva bhāsatı no dubbhāsıtam, Dhammañ ñeva bhāsatı no adhammam, piyañ ñeva bhāsatı no appiyam, saccañ ñeva bhāsatı no alikam Imehi kho, bhikkhave, catūhi angehi samannāgatā vācā subhāsıtā hoti no dubbhāsıtā, anavajjā ca ananuvajjā ca viññūnan ti. Idam avoca Bhagavā, idam vatvā Sugato athâparam etad avoca Satthā —

I. Subhāsitam uttamam āhu santo, [450] dhammam bhane nâdhammam,—tam dutiyam; piyam bhane nâppiyam,—tam tatiyam, saccam bhane nâlikam,—tam catutthan ti

Atha kho āyasmā Vangīso utthāyâsanā ekamsam cīvaram katvā yena Bhagavā ten' añjalım panāmetvā Bhagavantam etad avoca: 'Patibhāti mam, Sugatâti' 'Paṭibhātu tam, Vangīsâti' Bhagavā avoca Atha kho āyasmā Vangīso Bhagavantam sammukhā sāruppāhi gāthāhi abhitthavi.—

- 2. Tam eva vācam bhāseyya yāy' attānam na tāpaye, [451] pare ca na vihimseyya,—sā ve vācā subhāsitā.
- 3. Pıyavācam eva bhāseyya, yā vācā patinanditā, [452] yam anādāya pāpāni paresam bhāsate piyam

F. 444]	Book 3, Sutta 2. Gotama's Struggle	105
	As Captain of my thoughts, with set resolve, from realm to realm I'll find me followers	[444]
	zealous and purged of Self, whom loyalty to my commandments and their lust-free Lord, shall bring where sorrows find no place at all	[445]
Māra	'For seven years I might keep dogging him, yet with the watchful Buddha get no chance!	[446]
	To see if it was soft and good to eat, a crow hopped round a stone that looked like fat,	[447]
	but, disappointed, flew away again —In like disgust I give up Gotama!	[448]
The Lord:	In grief, the sprite then let his lute slip down, as, sick at heart, he vanished out of sight	[449]

Sutta 3. Apt words

Thus have I heard Once while staying at Sāvatthī in Jeta's grove (&c), the Lord spoke as follows:—There are four respects which characterize words apt and not inapt, words irreproachable and beyond reproach from the discerning And what are the four? Take the case, Almsmen, of an Almsman who always speaks aptly and never inaptly, whose discourse is of the Doctrine only and not of vain matters, whose words are always kindly and never unkind, always truthful and never false These four respects characterize apt speech Thus spoke the Lord, and when the Blessed One had thus spoken, he, as Master, went on to say.—

Apt speech the good rank first, [450] and, second, Doctrine's themes, the third is kindly speech, and fourth is truthfulness.

Here the reverend Vangīsa rose from his seat and, with his right shoulder bared and with folded palms outstretched, said to the Lord that a thought had struck him Being bidden to express it, Vangīsa extolled the Lord to his face in suitable verses, saying.—

Speak thou what neither breeds thyself remorse 'nor hurts another —Suchlike speech is apt	[451]
Speak only kindly words, welcome to hear; avoid all railing, kindly be thy words	[452]

[455]

- 4 'Saccam ve amatā vācā', esa dhammo sanantano; [453] 'sacce atthe ca Dhamme ca', āhu, 'santo patitthitā'.
- 5. Yam Buddho bhāsatı vācam khemam nibbānapattiyā, [454] dukkhass' antakırıyāya,—sā ve vācānam uttamā

4 SUNDARIKABHĀRADVĀJASUTTA

Evam me sutam Ekam samayam Bhagavā Kosalesu viharati Sundarikāya nadiyā tīre Tena kho pana samayena Sundarikabhāradvājo brāhmano Sundarikāya nadiyā tīre aggim juhati aggihuttam paricarati Atha kho Sundarikabhāradvājo brāhmano aggim juhitvā aggihuttam paricaritvā utthāyâsanā samantā catuddisā anuvilokesi. Ko nu kho imam havyasesam bhuñjeyyâti? Addasā kho Sundarikabhāradvājo brāhmano Bhagavantam avidūre aññatarasmim rukkhamūle sasīsam pārutam nisinnam, disvāna vāmena hatthena havyasesam gahetvā dakkhinena hatthena kamandalum gahetvā yena Bhagavā ten' upasamkami Atha kho Bhagavā Sundarikabhāradvājassa brāhmanassa padasaddena sīsam vivari Atha kho Sundarikabhāradvājo brāhmaņo 'Mundo ayam bhavam! Mundako ayam bhavan ti', tato va puna nivattitukāmo ahosi Atha kho Sundarikabhāradvājassa brāhmanassa etad ahosi. Mundā pi hi idh' ekacce brāhmaņā bhavanti, yan nūnâham upasamkamitvā jātim puccheyyan ti?

Atha kho Sundarıkabhāradvājo brāhmano yena Bhagavā ten' upasamkamı, upasamkamıtvā Bhagavantam etad avoca Kımjacco bhavan tı?

Atha kho Bhagavā Sundarıkabhāradvājam brāhmanam gāthāhi ajihabhāsi ---

- Na brāhmaņo no 'mhi, na rājaputto, na vessāyano, uda koci no 'mhi. Gottam pariññāya puthujjanānam akiñcano manta carāmi loke.
- 2. Samghāṭivāsī agiho carāmi [456] nivuttakeso abhinibbutatto, alippamāno idha mānavehi.
 Akalla' marh pucchasi gotta-pañham.
- 3. 'Pucchanti ve, bho, brāhmanā brāhmanehi saha Brahmano no [457] bhavan ti?' 'Brāhmaņo [hi] ce tvam brūsi, mañ ca brūsi abrāhmaņam, tam Sāvittim pucchāmi tipadam catuvīsat-akkharam.'

'Truth is Nirvāna's speech' (the adage runs); [453] truth, weal, and Doctrine (so 'tis said) make saints

The Buddha's words of peace, which show the way [454] to win Nirvāna and to end all Ill, rank far above all other spoken words

Sutta 4. Offerings

Thus have I heard Once while the Lord was staying among the Kosalans on the banks of the river Sundarikā, the brahmin Sundarika-Bhāradvāja was busy there with fire offerings and with ministering to the sacrificial fire, and when all was over and done, he rose up and was looking round in all the four directions to find on whom to bestow what remained over from his sacrifice, when he became aware of the Lord seated close by at the foot of a tree, enveloped—head and all—in his cloak So, taking in his left hand the remains from the sacrifice and the waterpot in his right hand, the brahmin moved towards the Lord At the sound of the brahmin's approaching footsteps, the Lord uncovered his head. 'Why, it's only a shaveling, a wretched shaveling!'—said the brahmin to himself and he was minded to turn back. But he bethought him that there were some brahmins too who shaved their heads, and that he might ask the Lord about his descent. So the brahmin came up and asked the Lord what he was by birth.

The Lord. No brahmin I, no prince,
no farmer, or aught else
All worldly ranks I know,
but, knowing, go my ways
as—simply nobody.

[455]

Homeless, in Pilgrim garb,
with shaven crown, I go
my way alone, serene.
—To ask my birth is vain

The Brahmin Nay, sir; when brahmins meet they never fail to ask if 'tis a brahmin they address

The Lord. If you deny to me the brahminhood you claim, I ask you then of Savitti, with clauses three, two dozen syllables.

4. 'Kım nıssıtā ısayo manujā khattıyā brāhmanā devatānam yaññam akappayımsu puthū ıdha loke?' [458]

'Ya-d-antagū vedagū yaññakāle yassâhutīm labhe, tass' 111he tī brūmī.'

- 5. 'Addhā hi tassa hutam ijhe yam tādisam vedagum addasāma; tumhâdisānam hi adassanena añño jano bhuñjati pūralāsam.'
- (ti brāhmano) [459]
- 6. 'Tasmātiha tvam, brāhmana, atthena atthiko upasamkamma puccha

Santam vidhūmam anıgham nırāsam appev' ıdha abhıvınde sumedham'

[460]

7. 'Yaññe ratâham, bho Gotama, yaññam yitthukāmo nâham pajānāmi, anusāsatu mam bhavam; [461]

yattha hutam ıjihate, brūhi me tam.'

'Tena hı tvam, brāhmaṇa, odahassu sotam, Dhammam te deşessāmı:—

8 Mā jātim puccha, caranañ ca puccha. Katthā have jāyati jātavedo; nīcākulīno pi munī dhitīmā ājāniyo hoti hirīnisedho, [462]

9 saccena danto, damasā upeto, vedantagū, vusitabrahmacariyo; kālena tamhi havyam pavecche, yo brāhmano puññapekho yajetha. [463]

10. Ye kāme hitvā agihā caranti, susamyatattā tasaram va ujju kālena tesu havyam pavecche yo brāhmaņo puññapekho yajetha. [464]

The Brahmin. What moved so many sages—brahmins, nobles, and others—to make oblations to deities here on earth? [458]

The Lord: If saints partake (say I), the donor's thereby blest

The Brahmin A blessing sure is mine

[459]

who find a saint in thee. Had I not found thy like, my cake had gone elsewhere.

The Lord. Well, brahmin, since you are in quest of Weal, draw near and question me

You'll find in me a sage

[460]

good, taint-less, want-less, calm.

The Brahmm My delight, Gotama, is in offerings, I am anxious to make offerings, but know not how

Pray, teach me, sır,—

[461]

[462]

[463]

what offerings will bless.

The Lord. Hearken, then, brahmin, and I will expound the Doctrine to you —

Judge not by birth, but life
As any chips feed fire,
mean birth may breed a sage
noble and staunch and true

Let brahmins 'merit' seek
by offerings where truth
and self-control hold sway,
with lore and holy life,

and where the homeless, dead [464] to pleasure, temperate, press—shuttle-wise—straight on;

110	Sutta-Nīpāta, Vagga 3, Sutta 4	[Sn. 3.4.11
11.	. Ye vītarāgā susamāhitindriyā cando va Rāhugahanā pamuttā, kālena tesu—pe—	[465]
12.	. Asajjamānā vicaranti loke sadā satā, hitvā mamāyitāni, kālena tesu	[466]
13	Yo kāme hitvā abhibhuyyacārī, yo vedi jātimaranassa antam parinibbuto udakarahado va sīto, Tathāgato arahati pūralāsam	[467]
14	Samo samehi, visamehi düre, Tathāgato hoti anantapañño; anūpalitto idha vā huram vā, Tathāgato arahati pūralāsam.	[468]
15	Yamhi na māyā vasati na māno, yo vītalobho amamo nirāso, panunnakodho abhinibbutatto, so Brāhmaņo sokamalam ahāsi; Tathāgato—pe—	[469]
16	Nivesanam yo manaso ahāsi, pariggahā yassa na santi keci, anupādiyāno idha vā huram vā, Tathāgato	[470]
17	Samāhito yo udatāri ogham Dhammañ ca ñāsi paramāya ditthiyā, khīnāsavo, antimadehadhārī, Tathāgato	[47 ¹]
18	Bhavāsavā yassa vacī kharā ca vidhūpitā, atthagatā, na santi, sa vedagū sabbadhi vippamutto, Tathāgato	[472]
19	Sangātigo, yassa na santi sangā, yo mānasattesu amānasatto, dukkham pariññāya sakhettavatthum, Tathāgato .	[473]
20.	Āsam anissāya, vivekadassī, paravediyam ditthim upātīvatto, ārammanā yassa na santī kecī, Tathāgato	[474]

F. 465]	Book 3, Sutta 4. Offerings	III
	and where the passion-free in peace have found Release, —like moons from Rāhu's jaws;	[465]
	and where th' emancipate in ceaseless vigilance move, calling nothing theirs.	[466]
	Victor by quelling lusts, Ender of birth and death, calm, cool as is a lake, Truth's Finder claims your gifts;	[467]
	to former Buddhas peer, remote from lesser men, stamless, of boundless Lore;	[468]
	who, void of guile and pride, cares not to get or have, true Brahmin, wrathless, spent,	[469]
	whose mind, from errors freed, retains no hankerings, who clings to naught at all;	[470]
	who stoutly crossed the Flood, whose vision saw the Truth, whose Cankers now are gone, whom clay shall clothe no more;	[471]
	the sage of full Release, from whom the lust to live (and biting tongue) have gone and left no smould'ring trace,	[472]
	who, bursting ties, is free, who, pride-less 'mong the proud, has plumbed Ill's cause and range;	[473]
	who, craving nothing, soars to heights no others knew, with naught to cause rebirth;	[474]

112	Sutta-Nīpāta, Vagga 3, Sutta 4	[Sn. 3.4.21
21.	Parovarā yassa samecca dhammā vidhūpitā, atthagatā, na santi, santo, upādānakhaye vimutto, Tathāgato	[475]
22.	Samyojanamjātikhayantadassī yo 'pānudi rāgapatham asesam, suddho niddoso vimalo akāco, Tathāgato	[476]
23.	Yo attanā 'Attānam' nânupassatı, samāhito ujjugato thitatto, sa ve anejo akhilo akankho, Tathāgato	[477]
24	Mohantarā yassa na santi keci, sabbesu dhammesu ca ñānadassī, sarīrañ ca antimam dhāreti, patto Sambodhim anuttaram sivam (ettāvatā yakkhassa suddhi), —Tathāgato arahati pūralāsam.'	[478]
25	'Hutañ ca mayhaṁ hutam atthu saccam, yam tādisam vedagunam alattham.	[479]
Brahmā h pūralāsam!'	ı sakklı! Patıganhatu me Bhagava, bhuñjatu	me Bhagavā,
26	'Gāthābhigītam me abhojaneyyam Sampassatam, brāhmana, n' esa dhammo; gāthābhigītam panudanti buddhā; Dhamme sati, brāhmana, vuttir esā.	[480]
27	Aññena ca kevalınam mahesım, khīnāsavam kukkucavūpasantam annena pānena upatthahassu; khettam hı tam puññapekhassa hotı'	[481]
28.	'Sādhâham, Bhagavā, tathā vijaññam yo dakkhinam bhuñjeyya mādisassa, yam yaññakāle pariyesamāno, pappuyya tava sāsanam'	[482]
	ımbhā yassa vigatā, cittam yassa anāvilam, amutto ca kāmehi, thīnam yassa panūditam,	[483]

F. 475]	Book 3, Sutta 4. Offerings	113
	beneath whose gaze all 'creeds', consumed to ashes, die; who, being spent, is freed;	[475]
	who saw how bonds and birth could be destroyed and cease, who—passion swept away— is cleansed, unmarred, and pure;	[476]
	who finds no inward 'Self', who—fixed, unswerving, sure—is schooled, craves not, nor doubts;	[477]
	he who with mind unwarped fathoms each mental state, whose body is his last, who in Enlightenment won bliss which crowns the pure; —Truth's Finder claims your gifts.	[478]
The Brahmin	May mine prove off'ring true, who find a sage like thee.	[479]
Brahmā be witness!	Lord, vouchsafe to take my cake.	
The Lord	I touch no chanter's fee! Seers countenance it not, th' enlighten'd scout such fees; and while the Doctrine lasts, this practice must obtain.	[480]
	Provide with other fare a sage of holy peace, consummate, Canker-less. —Merit to reap, sow there!	[481]
The Brahmin	Who, Lord, should have my cake? Whom would'st thou bid me seek, at time of sacrifice, to eat a cake of mine?	[482]
	m who's done with strife, unmarred of heart, e, and roused from crass stolidity;	[483]

30. sīmantānam vinetāram, jātimaranakovidam, [484] munim moneyyasampannam, tādisam yaññam āgatam

31. bhakuṭim vinayitvāna pañjalikā namassatha, [485] pūjetha annapānena,—evam ijihanti dakkhinā '

32. 'Buddho bhavam arahatı pūralāsam, puññakkhettam anuttaram, [486] āyāgo sabbalokassa, bhoto dınnam mahapphalan tı'

Atha kho Sundarıkabhāradvājo brāhmano Bhagavantam etad avoca: Abhıkkantam . . . (&c. as at page 24) . arahatam ahosı.

5. Māghasutta

Evam me sutam Ekam samayam Bhagavā Rājagahe viharati Gijjhakūṭe pabbate Atha kho Māgho mānavo yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi Ekamantam nisinno kho Māgho mānavo Bhagantam etad avoca:—Aham hi, bho Gotama, dāyako dānapati vadaññū yācayogo, dhammena bhoge pariyesāmi; dhammena bhoge pariyesītvā, dhammaladdhehi bhogehi dhammâdhigatehi ekassa pi dadāmi, dvinnam pi dadāmi, tinnam pi dadāmi, catunnam pi dadāmi, pañcannam pi dadāmi, navannam pi dadāmi, sattannam pi dadāmi, atṭhannam pi dadāmi, navannam pi dadāmi, dasannam pi dadāmi, vīsāya pi dadāmi, timsāya pi dadāmi, cattārīsāya pi dadāmi, paññāsāya pi dadāmi, satassa pi dadāmi, bhiyyo pi dadāmi Kaccâham, bho Gotama, evam dadanto, evam yajanto, bahum puññam pasavāmîti?

Taggha tvam, mānava, evam dadanto evam yajanto bahum puññam pasavasi. Yo kho, mānava, dāyako dānapatı . ekassa pı dadātı—pe—satassa pı dadātı, bhiyyo pı dadātı, bahum so puññam pasavatîtı

Atha kho Māgho mānavo Bhagavantam gāthāya ajjhabhāsi.-

1. Pucchām' aham bho Gotamam vadaññum (th Māgho [487] kāsāyavāsım agıham carantam — mānavo) Yo yācayogo dānapatī gahattho puññatthiko yajatı puññapekho dadam paresam idha annapānam, —katham hutam yajamānassa sujjhe?

and, versed in birth and death, is 'perfect sage'.

When such a one draws near the sacrifice,

scorn not but welcome him, entreat him well

'Tis thus that offerings a blessing bring.

[485]

The Brahmm. Th' Enlighten'd Lord is chief recipient; [486] for, he is merit's richest field, a shrine for all the world's oblations,—gifts to him bring forth abundant fruit in rich return!

who teaches folk the bounds of rectitude

Wonderful, Gotama, quite wonderful! Just as a man might set upright again. (&c, as at p 25). Sundarika-Bhāradvāja was numbered among the Arahats.

Sutta 5. Largesse

Thus have I heard. Once while the Lord was staying near Rājagaha at Vulture's Peak, a young brahmin named Māgha came to him and after courteous greetings took his seat to one side, saying to the Lord—I am generous, Gotama, accessible and openhanded I seek my substance aright, and from what I thus get and obtain I give away to a single individual, or to two or more recipients—up to a hundred or more Now tell me, Gotama, do I by all these doles and oblations store up much merit?

Certainly you do, young brahmin; so would anyone who is generous, accessible and openhearted,—seeking his substance aright and, from what he has thus got and obtained, giving away to a single individual, or to two or more recipients, up to a hundred or more

Thereupon, Māgha addressed the Lord in these stanzas —

Māgha · Skilled judge of men's requests,
who goest, yellow-robed,
thy homeless way,—I ask
thee, Gotama, to whom
should open-handed folk,
who merit seek, do well
to offer food and drink?

[497]

bhavâbhavāya idha vā huram vā,

11. Ye kāme hitvā agihā caranti,

susamyatattā, tasaram va uju,

kālena.

kālena.

F. 488]		Book 3, Sutta 5. Largesse	117
	The Lord	Success will crown their gifts if he who takes has worth.	[488]
	Māgha	In what consists that worth?	[489]
	The Lord	When 'merit' is the aim, let brahmins give to saints who walk in self-control, without belongings, freed,	[490]
		—to those who, bursting Bonds, are schooled, free, want-less, calm;	[491]
		—to those who, loosed from Bonds, are schooled, free, want-less, calm,	[492]
		—to those, from passion, hate, and error purged, who live th' uncanker'd, holy life;	[493]
		—to those in whom no guile nor pride abides, who care neither to get nor have,	[494]
		—to those who—cravings quelled—unburthened cross the Flood;	[495]
		—to those who nowise crave a future term of life, on earth or anywhere;	[496]
		—to those who, rid of lusts, pursue their homeless way straight onward, shuttle-wise, in perfect self-control;	[497]

118	Sutta-Nīpāta, Vagga 3, Sutta 5	[Sn. 3	.5.12
12.	Ye vītarāgā susamāhitindriyā, cando va Rāhugahanā pamuttā, kālena		[498]
13	Samıtāvino vītarāgā akopā yesam gatī na 'tthi idha vippahāya, kālena		[499]
14	Jahetvā jātimaranam asesam, kathamkatham sabbam upātivattā, kālena .		[500]
15	Ye attadīpā vicaranti loke, akiñcanā sabbadhi vippamuttā, kālena		[501]
16	Ye h' ettha jānantı yathātathā ıdam 'Ayam antımā, na 'tthı punabbhavo' ti, kālena .		[502]
17.	Yo vedagū jhānarato satīmā, sambodhipatto, saranam bahunnam, kālena tamhi havyam pavecche, yo brāhmano puññapekho yajetha.		[503]
18	Addhā amoghā mama pucchanā ahu; akkhāsı me Bhagavā "dakkhıneyye" Tvam h' ettha jānāsı yathātathā idam, tathā hi te vidito esa dhammo		[504]
19	Yo yācayogo dānapatī gahattho (tt Mo puññatthiko yajati puññapekho dadam paresam idha annapānam, —akkhāhi me, Bhagavā, "yaññasampada		[505]
20	'Yajassu; yajamāno, Māghâ, sabbattha ca vippasādehi cittam, ārammanam yajamānassa yañño, ettha patitthāya jahāti dosam	(tı Bhagavā)	[506]
21	So vītarāgo, pavineyya dosam, mettam cittam bhāvayam appamānam, rattimdivam satatam appamatto sabbā disā pharate appamaññam.'		[507]

F. 498]	Book 3, Sutta 5. Largesse	119
	—to those, to passion dead, with pow'rs in leash, Released (like moons from Rāhu's jaws),	[498]
	at peace, meek, passionless, who've barred all further births,	[499]
	who've done with birth and death, and overcome all doubts,	[500]
	—to those who're their own light, unburthened, wholly freed;	[501]
	—to those who realize:— 'This life's my last! my last!'	[502]
	—to Him, the watchful seer, whose Lore and Reveries won him Enlightenment to shelter multitudes; —on Him let brahmins gifts bestow, who ment seek	[503]
Māgha	Not vainly did I ask For now the Lord (who knows and clearly sees it all) has shown to whom to give.	[504]
	When open-handed folk who merit seek to win, bestow their food and drink on others as a gift, —does that a 'blessing' bring?	[505]
The Lord:	In giving, purge thy heart, till giving fills thy thought and Blemishes depart	[506]
	Thus, shalt thou,—calm, benign, zealous by night and day—breed limitless goodwill embracing all the worlds.	[507]

[508]

22. Ko sujjhati?—muccati?—bajjhatī ca?
Ken' attanā gacchati Brahmalokam?
Ajānato me, Muni, brūhi puttho!
(Bhagavā hi me sakkhi, Brahm' ajja dittho;
tvam hi no Brahmasamo ti saccam!)
Katham upapajjati Brahmalokam, jutīmā?

23. Yo yajatı tıvıdham yaññasampadam

[509] (Māghâtı Bhagavā)

ārādhaye dakkhmeyyehi tādi, evam yajitvā sammā yācayogo upapajjati Brahmalokan ti brūmîti

Evam vutte Māgho mānavo Bhagavantam etad avoca: 'Abhikkantam bho Gotama—pe—ajjatagge pānupetam saraṇam gatan ti '

6 SABHIYASUTTA

Evam me sutam Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanıvāpe Tena kho pana samayena Sabhıyassa parıbbājakassa purānasālohitāya devatāya pañhā udditthā honti:—'Yo te, Sabhiya, samano vā brāhmano vā ime pañhe puttho vyākaroti, tassa santike brahmacarīvam careyyāsîtı.' Atha kho Sabhiyo paribbājako, tassā devatāya santike te pañhe uggahetvā, ye te samanabrāhmanā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa, seyyathîdam Pūrano Kassapo, Makkhalı Gosālo, Ajito Kesakambalı, Pakudho Kaccayano, Sanjayo Belatthiputto, Nigantho Nātaputto,—te upasamkamitvā te pañhe pucchati Te Sabhiyena paribbājakena pañhe putthā na sampāyanti; asampāyantā kopañ ca dosañ ca appaccayañ ca pātukaronti, api ca Sabhiyam yeva paribbājakam patipucchanti. Atha kho Sabhiyassa paribbajakassa etad ahosi —'Ye kho te bhonto samanabrāhmanā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa, seyyathîdam Pūrano Kassapo—pe—Nigantho Nātaputto, te mayā pañhe putthā na sampāyanti, asampāyantā kopañ ca dosañ ca appaccayañ ca patukaronti, api ca mam yev' ettha patipucchanti Yan nunâham hīnāy' āvattītvā kāme parībhunjeyyan ti''

Atha kho Sabhiyassa paribbājakassa etad ahosi — 'Ayam pi samano Gotamo samghī c' eva ganī ca ganācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa. Yan nūnâham samanam Gotamam upasamkamitvā ime pañhe puccheyyan ti?'

Atha kho Sabhiyassa paribbājakassa etad ahosi —Ye pi kho te bhonto samanabrāhmanā jinnā vuddhā mahallakā addhagatā vayo anuppattā therā

Māgha Who's cleansed, or freed, or bound? Whereby can one secure passage to Bráhmā's realms? I know not, tell me, Sage, —thou Bráhmā manıfest! I vow thee Bráhmā's peer! How, Lord of light, can man pass hence to Bráhmā's realms?

The Lord Let him whose gifts are graced by gifts' three virtues, find recipients of worth, -Such openhandedness admits to Bráhmā's realms

[509]

Hereon, the young brahmin Magha said to the Lord -Wonderful, Gotama, quite wonderful! Just as a man might set upright again . . (& c, as at p 35). from this day forth while life lasts

Sutta 6. Sabhiya's Questions

Thus have I heard. Once while the Lord was staying at Rajagaha in the Bamboo grove where the squirrels were fed, a certain deity who in life on earth had been a relation of Sabhiya the Wanderer, propounded certain questions, with the injunction to Sabhiya to follow any anchorite or brahmin who could answer them After learning these questions from the deity, Sabhiya betook him to anchorites and brahmins who had confraternities and schools, and were known and famed as heads of schools and founders of saving creeds and were held in high popular repute,—such as Pūrana Kassapa, Makkhalı Gosāla, Ajıta Kesa-Kambalı, Pakudha Kaccāyana, Sañjaya Belatthiputta, and Nata-putta the Jain, and to each of these six he put those questions But not one of them could furnish the answers, each and all of them, on being questioned by Sabhiya, showed temper and irritation and resentment, and put counter-questions of their own to Sabhiya, till he was tempted to abandon the higher life for a life of pleasure

But the thought came to him that, over and above these six, there was the anchorite Gotama, who equally had a confraternity and a school of his own, and was known and famed as the head of a school and the founder of a saving creed, and was held in high popular repute Why not ask Gotama?

Then followed the thought that all those personages whom he had already asked without success, were old and venerable men of long standing as rattaññū cırapabbajıtā samghino ganino . mam yev' ettha patipucchanti. Kim pana me samano Gotamo ime pañhe puttho vyākarissati? Samano hi Gotamo daharo c' eva jātiyā navo ca pabbajjāyâti'

Atha kho Sabhiyassa paribbājakassa etad ahosi:—'Samano kho daharo ti na uññātabbo, na paribhotabbo, daharo pi ce samano hoti, so ca hoti mahiddhiko mahānubhāvo. Yan nūnâham samanam Gotamam upasamkamitvā ime pañhe puccheyyan ti?'

Atha kho Sabhiyo paribbājako yena Rājagaham tena cārikam pakkāmi, anupubbena cārikam caramāno yena Rājagaham, Veluvanam, Kalandakanivāpo, yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho Sabhiyo paribbājako Bhagavantam gāthāya ajjhabhāsi —

- I Kamkhī vecikicchī āgamam (iti Sabhiyo) [510] pañhe pucchitum abhikamkhamāno; tes' antakaro bhavāhi me, pañhe me puttho anupubbam anudhammam vyākarohi me.
- Dūrato āgato si (Sabhıyâtı Bhagavā) [511]
 pañhe pucchitum abhikamkhamāno;
 —tes' antakaro bhavāmi te, pañhe te puttho
 anupubbam anudhammam vyākaromi te.
- 3 Puccha mam, Sabhiya, pañham yam kiñci manas' icchasi, [512] tassa tass' eva pañhassa aham antam karomi te ti

Atha kho Sabhıyassa parıbbājakassa etad ahosı — 'Acchariyam vata bho; abbhutam vata bho! yam vatâham aññesu samanabrāhmanesu okāsamattam pi nâlattham, tam me idam samanena Gotamena okāsakammam katan ti', attamano pamodito udaggo pītisomanassajāto Bhagavantam pañham pucchi —

- 4 Kımpattınam āhu 'bhıkkhunam'' (ıtı Sabhıyo) [513] 'Soratam' kena' Kathañ ca 'dantam' āhu? 'Buddho' tı katham pavuccatı' Puttho me, Bhagavā, vyākarohı.
- 5 Pajjena katena attanā (Sabhıyâti Bhagavā) [514] parınıbbānagato vitinnakamkho, vibhavañ ca bhavañ ca vippahāya, vusitavā khīnapunabbhavo,—sa "bhikkhu".

anchorites, and that, as they had all failed to answer the questions, how could answers be expected from Gotama,—who was so junior in years and had only become an anchorite so recently?

But here came the thought to Sabhiya that an anchorite was not to be despised and scorned on grounds of youth, and that if a young man became an anchorite, he attained great potency and powers So why not ask Gotama the questions?

Thereupon, Sabhiya the Wanderer set out on an alms-pilgrimage to Rājagaha and at last found the Lord in the Bamboo grove where the squirrels were fed and, after courteous greetings sat down to one side, addressing the Lord in these stanzas —

Sabhiya. Doubt and perplexity

bring me with questions here;

I pray you make all clear;

expound their full import

as I put each in turn

The Lord. Thou comest from afar
with questionings, and I
will answer each in turn
and show its full import.

So ask me what thou wilt and I will answer it [512]

Thought Sabhiya to himself —It is wonderful, it is marvellous, how the anchorite Gotama has accorded me the hearing which all those other anchorites and brahmins refused me! So in gladness and joy, the elated and jubilant Sabhiya asked the Lord the following question —

What stamps 'the Almsman true'? [513]
What makes him 'meek' and 'schooled'?
What marks 'Enlightenment'?
Answer me, Lord, I pray.

The Lord The 'Almsman true' is he
who treads his chosen path
up to Nirvāna, quit
of doubts, not troubling if
life closes or runs on,
—the man who greatly lived
and now hath slain rebirth

"samano" tādī pavuccate tathattā.

F. 515]	Book 3, Sutta 6. Sabhiya's Questions	125
0 01	The man of watchful poise who harms no living thing, the stainless anchorite—beyond life's Flood, devoid of arrogance,—is 'meek'	[5±5]
	He 's 'schooled' who drills each thought —self-bred or from without—, whom scrutiny of this and other worlds has taught calmly to wait death's call.	[516]
	'Enlightenment' is his whose piercing eye surveys all ages, and perceives how creatures come and go to tramp their dismal round; who—spotless, stainless, pure—has done with birth and death.	[517]
	gladness and joy at the Lord's words, the elated are his next question —	d jubilant
	What stamps a 'Brahmin', Lord? —an 'Anchorite'?—a 'Saint'? What makes a 'Paragon'? Answer me, Lord, I pray	[518]
T	he Lord. 'Brahmin' is he who—quit of evil, stedfast, rapt— has left rebirth behind for calm, consummate Peace.	[519]

True 'Anchorite' is he [520] who, finding anchorage beyond works good or bad, by faultlessness has plumbed both this and other worlds, and vanquished birth and death.

[527]

18. Asatañ ca satañ ca ñatvā dhammam

devamanussehi pūjiyo so,

aijhattam bahiddhā ca sabbaloke,

sangam jālam aticca,—so "munîti".

F. 521]	Book 3, Sutta 6. Sabhiya's Questions	127
	The 'Saint' has washed away all evil, inly bred	[521]
	or from without; no more	
	he'll enter time—like gods	
	and men, the brood of time.	
	He who lives guiltless here,	[522]
	who, bursting bonds and ties,	
	hugs naught, but wins Release, —is therefore 'Paragon'.	
	gladness and joy at the Lord's words, the elated arms next question.—	nd jubilant
	Whom do th' enlighten'd term	[523]
	'field's conqueror'? What makes	
	a 'skilled' man?—what a 'sage'? and what proclaims the 'seer'?	
	Answer me, Lord, I pray	
The	e Lord. When thought on fields to grow	[524]
	bliss—human or divine—	
	uproots all zest for fields, a man has 'conquer'd fields'.	
	a man has conquer u nerus.	
	When thought on barns to store	[525]
	bliss—human or divine—	
	uproots all zest for barns, a man attains to 'skill'.	
	When thought on senses' range	[526]
	(internal or without) has left conviction clear	
	—above all hopes or fears—,	
	that makes a man a 'sage'.	
	A 'seer' is he who knows	[527]
	all outlooks good or bad,	
	selfbred or from without;	
	whom gods and men revere; who bursts all ties and snares.	
	0	

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarım pañham apucchi —

- 19 Kımpattinam āhu "vedagum"? (tt. Sabhıyo) [528]
 "Anuvıdıtam" kena? kathañ ca "vırıyavā" tı?
 "Ajānıyo" kın tı nāma hotı?
 —Puṭtho me, Bhagavā, vyākarohi.
- 20 Vedāni viceyya kevalāni (Sabhiyati Bhagavā) [529] samanānam yāni p'atthi brāhmanānam sabbavedanāsu vītarāgo sabbam vedam aticca,—"vedagū" so.
- 21. Anuvicca papañca-nāmarūpam, [530] ajjhattam bahiddhā ca rogamūlam, sabbarogamūlabandhanā pamutto, "anuvidīto" tādī pavuccate tathattā.
- 22 Virato idha sabbapāpakehi, [531] nirayadukkham aticca, viriyavāso, so "viriyavā" padhānavā dhīro tādi pavuccate tathattā.
- 23 Yass' assu lūtāni bandhanāni [532] ajjhattam bahiddhā ca sangamūlam, sabbasangamūlabandhanā pamutto, "ājāniyo" tādi pavuccate tathattā ti.

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarım pañham apucchi —

- 24 Kımpattınam āhu "sottıyam" (iti Sabhiyo) [533] "arıyam" kena? Kathañ ca "caranavā" tı? "Parıbbājako" kın tı nāma hotı? Puttho me, Bhagavā, vyākarohı.
- 25 Sutvā sabbadhammam abhiññāya loke (Sabhiyâti Bhagavā) [534] sāvajjānavajjam yad atthi kiñci abhibhum, akathamkathim, vimuttam, anigham, sabbadhi-m-āhu "sottiyo" ti.

Hereon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question —

What stamps 'th' adept in lore'? [528]
What makes him 'come to know'?
How gets he 'zeal'? And what
is termed a 'scion', Lord?
Answer me, Lord, I pray.

The Lord He who surveying lore [529]
(brahmins' and anchorites'),
and, losing zest for things
of sense, outgrows all lore,
—'tis he is 'lore's adept'.

He who detects the curse [530] of 'personality' (disease's root'), and plucks out all that bound him fast,
—'tis he has 'come to know'.

He who, eschewing wrong,
prevails o'er pains of hell,
shews 'zeal' by battling on
in staunch persistency

He who snaps bonds within [532] and stubs all roots without, till he is free from roots and bonds,—a 'scion' is.

Hereon in gladness and joy at the Lord's words, the elated and jubilant Sabhiya put his next question —

What stamps man 'Erudite'? [533]
What makes him 'Noble'?—What
'Upright'?—What 'Anchorite'?
Answer me, Lord, I pray.

The Lord. He who has learned and plumbed all outlooks, till—beyond all praise and blame—doubts pass, and with Release comes calm,—he's wholly 'Erudite'.

34 Tassa te Nāganāgassa, Mahāvīrassa, bhāsato

sabbe devā anumodanti ubho Nārada-Pabbatā

[543]

F. 535]	Book 3, Sutta 6. Sabhiya's Questions	131
	He who tracks Cankers down and hacks them out, to know rebirth no more but sweep aside, as filth, all things of sense and banish Time, —'tis he is 'Noble' styled.	[535]
	He who on earth walks sure, with skill to grasp the Truth, —ensnared, repelled, by nought, but free,—'Upright' is he.	[536]
	The pilgrim who discerns what acts have Ills for fruit, and, comprehending, sloughs guile, pride of life, wants, wrath, and personality, —is perfect 'Anchorite'.	[537]

Hereon, in gladness at the Lord's words, the elated and jubilant Sabhiya rose up from his seat and, with his right shoulder bared, stretched forth his folded palms towards the Lord, as he addressed him to his face in stanzas fit—

Great sage, who didst reject the sense-based sophistries of three and sixty sects, thou soarest o'er life's gloom!	[538]
Ending, transcending, Ills, Cankerless Arahat, thy insight, light, and lore have brought me safe 'Across'!	[539]
For marking my distress, for freeing me from doubt, I laud thee, sage benign, consummate master-mind, great Kinsman of the Sun!	[540]
The doubts I had are solved by thee, O Seer, O All-Enlighten'd sage immaculate!	[541]
With ev'ry perturbation rooted up, unfever'd, tranquil, strong in Truth art thou!	[542]
Great Victor! Paragon! Thy words rejoice all gods, all Nāradás, all Pábbatás.	[543]

- 35. Namo te, purisājañña! Namo te, purisuttama! [544] Sadevakasmim lokasmim na 'tthi te patipuggalo.
- 36. Tuvam Buddho, tuvam Satthā; tuvam Mārâbhibhū Muni; [545] tuvam anusaye chetvā tinno tāres' imam pajam
- 37 Upadhī te samatıkkantā; āsavā te padālītā; [546] sīho 'si anupādāno pahīnabhayabheravo.
- 38. Pundarīkam yathā vaggu toye na upalippati, [547] evam puññe ca pāpe ca ubhaye tvam na lippasi!—Pāde, vīra, pasārehi Sabhiyo vandati Satthuno ti.

Atha kho Sabhiyo paribbājako Bhagavato pādesu sirasā nipatitvā, Bhagavantam etad avoca:—Abhikkantam, bhante,—pe—dhammañ ca bhikkhusamghañ ca Labheyyâham, bhante, Bhagavato santike pabbajjam, labheyyam upasampadan ti

Yo kho, Sabhiya, aññatitthiyapubbo imasmim Dhammavinaye ākamkhati pabbajjam ākamkhati upasampadam, so cattaro māse parivasati, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya Api ca m' ettha puggalavemattatā viditā ti

Sace, bhante, aññatitthiyapubbā imasmim Dhammavinaye ākamkhantā pabbajjam ākamkhantā upasampadam cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya,—aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyâ ti.

Alattha kho Sabhiyo Bhagavato santike pabbajjam, alattha upasampadam—pe—aññataro kho pan' āyasmā Sabhiyo arahatam ahosi.

7 SELASUTTA

Evam me sutam Ekam samayam Bhagavā Ang-uttarāpesu cārikan caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi yena Āpanam nāma Anguttarāpānam nigamo tad avasari Assosi kho Keniyo jatilo —Samano khalu, bho, Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi Āpanam anuppatto, tam kho pana bhavantam Gotamam evam kalyāno kittisaddo abbhuggato 'Iti pi so Bhagavā araham Sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam Buddho Bhagavā; so imam lokam sadevakam samārakam

F. 544]	Book 3, Sutta 6. Sabhiya's Questions	133
	I haul thee noblest, foremost of mankind, nor earth nor heaven holds thy counterpart!	[544]
	Enlighten'd Master! Over Māra's hosts triumphant! Sage, who, wrong propensities uprooting, for thyself salvation found and taught mankind to find salvation too!	[545]
	Thou hast surmounted all that breeds rebirth and extirpated Canker-growths within! With naught to bind thee thrall to life, thou 'rt free as forest lion from all fears and dread.	[546]
	E'en as a lotus fair to water gives no lodgment, thou by good and bad alike art unaffected Stretch thou forth thy feet, O Victor I salute my Master's feet!	[547]

Hereon, Sabhiya the Wanderer, bowing his head in homage at the Lord's feet, said —It is wonderful, sir (&c, as at p 25) confirmation as an Almsman with the Lord!

'Sabhiya, a former sectary of another school who seeks admission and confirmation in this Doctrine and Rule, first resides for four months, at the close of which period proved Almsmen admit and confirm him as an Almsman. I recognize a distinction between persons in this case'

'If, sir, former sectaries of other schools have first to undergo a four months' probation before enrolment here, then I will reside for four years, at the close of which period let proved Almsmen admit and confirm me as an Almsman.'

So Sabhiya the Wanderer received admission and confirmation as an Almsman at the hands of the Lord. Nor was it long thereafter before the reverend Sabhiya, dwelling alone and aloof $(\mathfrak{S}c$, as at p 25) was numbered among the Arabats.

Sutta 7. The Superman

Thus have I heard Once when the Lord was on an alms-pilgrimage in the Anga country north of the Ganges, with a great train of Almsmen, numbering twelve hundred and fifty, he sojourned in the Anga township of Apana across the river.

It came to the ears of Keniya of the matted-hair that the anchorite Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Apana with this great train in the course of an alms-pilgrimage Such, according to report, was the high repute noised

sabrahmakam sassamaņabrāhmanım pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti; so Dhammam deseti ādikalyānam majjhe kalyāṇam pariyosānakalyānam sâttham savyañjanam, kevalaparipunnam parisuddham brahmacariyam pakāseti, sādhu kho pana tathārūpānam arahatam dassanam hotîti'.

Atha kho Keniyo jatilo yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisīnnam kho Keniyam jatilam Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. Atha kho Keniyo jatilo Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito Bhagavantam etad avoca.—Adhivāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenâti. Evam vutte, Bhagavā Keniyam jatilam etad avoca Mahā kho, Keniya, bhikkhusamgho, aḍdhatelasāni bhikkhusatāni; tvañ ca kho brāhmanesu abhippasanno ti Dutiyam pi kho Keniyo jaṭilo Bhagavantam etad avoca: Kincāpi, bho Gotama, mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahañ ca brāhmanesu abhippasanno, adhivāsetu me bhavam Gotamo . . . bhikkhusamghenâti Dutiyam pi kho Bhagavā Keniyam jatilam etad avoca: Mahā kho . . abhippasanno ti. Tatiyam pi kho Keniyo jatilo Bhagavantam etad avoca. Kincāpi, bho Gotama, . . . adhivāsetv-eva me bhavam Gotamo . . . bhikkhusamghenâti.

Adhıvāsesi Bhagavā tunhībhāvena.

Atha kho Keniyo jatilo, Bhagavato adhivāsanam viditvā, utthāyāsanā yena sako assamo ten' upasamkami, upasamkamitvā mittāmacce nātisālohite āmantesi:—Sunantu me bhonto mittāmaccā nātisālohitā Samano me Gotamo nimantito svātanāya bhattam saddhim bhikkhusamghena Yena me kāyaveyyāvatikam kareyyāthâti.

Evam bho ti kho Keniyassa jatilassa mittâmaccā ñātisālohitā Keniyassa jatilassa patissutvā app-ekacce uddhanāni khananti, app-ekacce kaṭthāni phālenti, app-ekacce bhājanāni dhovanti, app-ekacce udakamanikam patithāpenti, app-ekacce āsanāni paññāpenti, Keniyo pana jatilo sāmam yeva mandalamālam patiyādeti.

Tena kho pana samayena Selo brāhmano Āpane pativasatı, tınnam vedānam pāragū, sanıghanduketubhānam sâkkharappabhedānam; ıtıhāsapañcamānam padako veyyākarano; lokāyatamahāpurısalakkhanesu anavayo; tīnı mānavakasatānı mante vāceti Tena kho pana samayena Keniyo jatilo Sele brāhmane abhippasanno hoti

Atha kho Selo brāhmano tīhi mānavakasatehi parivuto janghāvihāram anucankamamāno anuvicaramāno yena Keniyassa jatilassa assamo ten' upasamkami. Addasā kho Selo brāhmano Keniyassamiye jatile app-ekacce uddhanāni khanante—pe—app-ekacce āsanāni pañināpente, Keniyam pana jatilam sāmam yeva mandalamālam patiyādentam, disvāna Keniyam jatilam etad avoca Kin nu kho bhoto Keniyassa āvāho vā bhavissati, vivāho vā bhavissati,

abroad concerning this Gotama that he was said to be —'The Lord, Arahat All-Enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord Buddha, this universe—with its gods, its Māras, its Brahmās, its anchorites and brahmins, embracing all deities and mankind—all this he has discerned and realized for himself and makes known to others; he preaches a Doctrine which is so fair in its outset, its middle, and its close, with both text and import, he propounds a higher life that is wholly complete and pure;—it is good to go and visit men of worth like him'

So Keniya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired, and cheered onwards with a doctrinal discourse, at the close of which Keniya invited the Lord, with his Community, to take to-morrow's meal with him Said the Lord —There are no less than twelve hundred and fifty Almsmen with me;—and you are an adherent of the brahmins, Keniya!

A second time did Keniya tender his invitation, saying this made no difference; and a second time did he receive the same answer. But when the invitation was repeated for the third time, with the words. 'You have only to assent', the Lord, by his silence, accepted it. Then Keniya got up and went off to his own hermitage, where he told his friends and kinsfolk who was coming, and asked them to help Readily enough, they set to work, some digging earth-ovens, some splitting firewood, some scouring pans, and others setting out water-jars, and placing seats ready,—while Keniya with his own hands prepared a round pavilion

Now at that time there was living at Āpaṇa the brahmin Sela, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonetics, and in etymology, as also in legends, which he could recite and explain, and he was not universed in the world's duration and in the signs that mark a Superman; he had three hundred young brahmins to whom he taught the runes At this time, moreover, Keniya of the matted-hair was an adherent of this brahmin Sela

Accompanied by his three hundred pupils, the brahmin came in the course of a stroll to Keniya's hermitage and saw all Keniya's adherents busy with their several tasks, while Keniya with his own hands was preparing a round pavilion. At the sight, the brahmin said to Keniya.—What is all this? Is it a wedding-feast for a bridegroom or for a bride? Or is there a great oblation afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?

Said Keniya. It is no wedding-feast, Sela, nor is the king coming with all

mahāyañño vā paccupatthito, rājā vā Māgadho, Seniyo Bimbisāro, nimantito svātanāya saddhim balakāyenāti?

Na me, Sela, āvāho bhavissati, na pi vivāho bhavissati, na pi rājā Māgadho, Seniyo Bimbisāro, nimantito svātanāya saddhim balakāyena Api ca kho me mahāyañño paccupatthito atthi Samano Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi Āpanam anuppatto Tam kho pana bhavantam Gotamam—pe—Buddho Bhagavā ti;—so me nimantito svātanāya saddhim bhikkhusamghenâti

'Buddho' tı, bho Keniya, vadesi?

'Buddho' tı, bho Sela, vadāmı.

'Buddho' tı, bho Kenıya, vadesı?

'Buddho' tı, bho Sela, vadāmı.

Atha kho Selassa brāhmanassa etad ahosi:—Ghoso pi kho eso dullabho lokasmim yadidam 'Buddho' ti. Āgatāni kho pana asmākam mantesu dvattimsa Mahāpurisa-lakkhanāni, yehi samannāgatassa Mahāpurisassa dve va gatiyo bhavanti, anaññā Sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyapatto sattaratanasamannāgato, tass' imāni satta ratanāni bhavanti, seyyathīdam cakkaratanam, hatthiratanam, assaratanam, maniratanam, itthiratanam, gahapatiratanam, parināyakaratanam eva sattamam, parosahassam kho pan' assa puttā bhavanti—sūrā vīrangarūpā parasenappamaddanā So imam pathavim sāgarapariyantam, adaņdena asatthena, dhammena abhivijiya ajjhāvasati Sace kho panāgarasmā anagāriyam pabbajati, araham hoti Sammāsambuddho loke vivattacchaddo—Kaham pana, bho Keniya, etarahi so bhavam Gotamo viharati, araham Sammāsambuddho ti?

Evam vutte, Keniyo jatilo dakkhinam bāham paggahetvā Selam brāhmanam etad avoca: Yen' esā, bho Sela, nīlavanarājī ti

Atha kho Selo brāhmano tīhi mānavakasatehi saddhim yena Bhagavā ten' upasamkami Atha kho Selo brāhmano te mānavake āmantesi —Appasaddā bhonto āgacchantu pade padam nikkhipantā,—durāsadā hi te Bhagavanto, sīhā va ekacarā; yadā câham, bho, samanena Gotamena saddhim manteyyam, mā me bhonto antarantarākatham opātetha, kathāpariyosānam me bhavanto āgamentūti Atha kho Selo brāhmano yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi Ekamantam nisinno kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni samannesi Addasā kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve,—dvīsu Mahāpurisa-lakkhanesu kamkhati vicikicchati nâdhimuccati na sampasīdati,—kosohite ca vatthaguyhe pahūtajivhatāya ca.

Atha kho Bhagavato etad ahosi Passati kho me ayam Selo brāhmano dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve, dvīsu Mahā-

his host, but I have got a great oblation afoot. For the anchorite Gotama, who left his Sakyan home to be a Pilgrim, has arrived at Apana in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train Now, such, according to report, is the high repute noised abroad concerning this Gotama that he is said to be (&c, as p. 135) the Lord Buddha He it is who has been invited for to-morrow, he and his Community.

Do you say 'Buddha', Keniya?

Yes, I do, Sela.

Do you really say 'Buddha'?

Yes, I do, Sela

Thought the brahmin to himself —Rarely indeed is the title of 'Buddha' heard in the world. In our runes there have been handed down the two and thirty marks of a Superman, for whom, if he bears those marks, there awaits one of two careers and no third. Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling righteously, victorious abroad, enforcing law and order at home, and possessing the Seven Jewels, to wit,—wheel, elephant, charger, gem, queen-consort, treasurer, and counsellor. More than a thousand sons has he, heroes of might who trample down the enemy's host before them. Over all this earth to the shores of ocean he extends his sway by sheer righteousness alone and not by cudgel or sword. But, if, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahat All-Enlightened who lifts the veil from the world.

Said Sela aloud.—Where, Keniya, is Gotama now staying, this Arahat All-Enlightened?

In answer, Keniya stretched out his right arm and said —Yonder, Sela, in that stretch of dark trees

Then the brahmin proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions:—Move forward in silence, noiselessly in one another's footsteps, for, these Lords are hard of access, like solitary lions. And, while I am conferring with the anchorite Gotama, keep silent till my talk with him is over, and do not interrupt.

Arrived in the Lord's presence, the brahmin, seating himself after courteous greetings, scanned the Lord's body for the two and thirty marks of a Superman; and in time observed them all save two, namely the privities hidden in a sheath and the big tongue, concerning which two he was in doubt and perplexity, not feeling certain or sure

Realizing precisely the brahmin's uncertainty of mind, the Lord put forth such a manifestation of psychic power that Sela could see the Lord's privities

purısa-lakkhanesu kamkhatı vıcıkıcchatı nâdhımuccatı na sampasīdatı, kosohite ca vatthaguyhe pahūtajıvhatāya câtı. Atha kho Bhagavā tathārūpam iddhâbhısamkhāram abhısamkhāsı yathā addasa Selo brāhmano Bhagavato kosohitam vatthaguyham Atha kho Bhagavā jıvham nınnāmetvā ubho pi kannasotānı anuması patıması, ubho pi nāsikasotānı anuması patıması, kevalam pi nalātamandalam jivhāya chādesi Atha kho Selassa brāhmanassa etad ahosi. Samannāgato kho samano Gotamo dvattımsa Mahāpurısalakhanehi paripunnehi, no aparipunnehi. No ca kho nam jānāmi 'Buddho vā no vā'. Sutam kho pana mêtam brāhmaṇānam vuddhānam mahallakānam ācariyapācariyānam bhāsamānānam 'Ye te bhavantı arahanto Sammāsambuddhā, te sake vanne bhaññamāne attānam pātūkarontîti, yannūnâham samanam Gotamam sammukhā sāruppāhi gāthāhi abhitthaveyyan ti?' Atha kho Selo brāhmano Bhagavantam sammukhā sāruppāhi gāthāhi abhitthavi —

Parīpunnakāyo surucī sujāto cārudassano suvaņņavanno 'sī, Bhagavā, susukkadātho 'sī, virīyavā	[548]
2 Narassa hi sujātassa ye bhavanti viyañjanā sabbe te tava kāyasmim Mahāpurisa-lakkhanā.	[549]
Pasannanetto, sumukho, brahā, uju, patāpavā, majjhe samaņasamghassa, ādicco va, virocasi	[550]
4 kalyānadassano bhikkhu, kañcanasannibhattaco. Kin te samaṇabhāvena evam uttamavannino?	[551]
5 Rājā arahası bhavitum cakkavattı rathesabho, cāturanto vijitāvī Jambusandassa issaro.	[552]
 Khattiyā bhojarājāno anuyuttā bhavantu te! rājâbhirājā, manujindo, rajjam kārehi, Gotama! 	[553]
 Rājāham asmi, Selāti, dhammarājā anuttaro, dhammena cakkam vattemi, cakkam appativattiyam. 	[554]
8. Sambuddho patijānāsi 'dhammarājā anuttaro dhammena cakkam vattemi' iti bhāsasi, Gotama.	[555]
9 Ko nu senāpatī bhoto sāvako Satthu-d-anvayo? Ko te ımam anuvatteti dhammacakkam pavattıtam?	[556]

within their sheath; and then, putting forth his tongue, he passed it up and down over the orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether he possessed Enlightenment or not But he remembered hearing from old and aged brahmins, teachers of teachers, that those who become Arahats All-Enlightened, reveal themselves when their praises are sung in their presence, and so he made up his mind to extol the Lord to his face in the following stanzas of eulogy.—

	Perfect in body, goodly, Lord, art thou, well-grown, well-liking, golden-hued, with teeth agleam with lustre; vigour fills thy frame,	[548]
	thy body's full perfection manifests each single sign that marks a Superman	[549]
	Clear-eyed and handsome, tall, upright, art thou, effulgent as a sun among thy train,	[550]
	—so debonair, so golden-hued! Why waste thy beauty's prime as homeless anchorite?	[551]
•	As world-wide monarch thou should'st ride in state; and Ind from sea to sea should own thy sway.	[552]
	Proud princes should thy village-headmen be! Rule thou mankind as sov'ran king of kings.	[553]
The Lord	Know, Sela, know that king indeed am I, —the peerless king of utter righteousness. In righteousness my sov'ran Wheel of Truth I roll, that nevermore shall backwards turn	[554]
Sela ·	If All-Enlighten'd thou dost claim to be, the peerless king of utter righteousness, rolling in righteousness thy sov'ran Wheel,	[555]
	—who ranks as Captain, next to thee, to keep thy Wheel still rolling onward in its course?	[556]

Alattha kho Selo brāhmano saparīso Bhagavato santike pabbajjam, alattha upasampadam.

yattha amoghā pabbajjā appamattassa sikkhato' ti

(Selâtı Bhagavā)

[567]

20. 'Svākkhātam brahmacarıyam

sandıttlıkam akālıkam

Atha kho Keniyo jatilo tassa rattiya accayena sake assame panitam khadaniyam bhojaniyam patiyadapetva Bhagavato kalam arocapesi Kalo, bho Gotama; nitthitam bhattan ti. Atha kho Bhagava pubbanhasamayam nivasetva pattacivaram adaya yena Keniyassa jatilassa assamo ten' upasamkami, upasamkamitva pannate asane nisidi saddhim bhikkhusamghena Atha kho Keniyo jatilo Buddhapamukham bhikkhusamgham panitena khadaniyena

F. 557]	Book 3, Sutta 7. The Superman	141
The Lord	'Tis Sāriputta, whom I bred and reared, who keeps my Wheel still rolling on its course.	[557]
	What mind should know, I know, I am what man should be, and quit of all man should renounce; —'tis thus that, brahmin, Buddhahood is mine.	[558]
	All doubts of me dispel, place trust in me. —To see a Buddha is a boon most rare;	[559]
	but that rare boon thou may'st behold in me, who All-Enlighten'd am, of Healers chief,	[560]
	perfect and peerless, routing Māra's hosts, all foes subduing;—fear clouds not my bliss.	[561]
Sela:	Sirs, mark him! Mark how hon-like he speaks, —this Seer, this Healer, this great Conqueror.	[562]
	Lives there a man so base as not to trust at sight fell Māra's matchless conqueror?	[563]
	Let who will, follow; let the rest depart; —be mine the Pilgrimage with Wisdom's Lord!	[564]
Sela's pupils.	If you the All-Enlighten'd take as guide, ours too be Pilgrimage with Wisdom's Lord.	[565]
Sela:	Three hundred brahmins, Lord, with outstretched hands here pray to lead the higher life with thee.	[566]
The Lord.	That life, so fully preached, is here and now, yet outside Time. No barren Pilgrimage	[5 ⁶ 7]

So the brahmin Sela and all his following were admitted to the Lord's Community, and confirmed therein.

is his who lives that life persistently

Now, when night passed away, an excellent meal was prepared in his hermitage by Keniya, who sent to tell the Lord when everything was ready Then the Lord, early that morning, duly robed and bowl in hand, proceeded to Keniya's hermitage and there sat down on the seat placed for him, accompanied by his train of Almsmen With his own hands Keniya served the Lord and his Almsmen with that excellent meal without stint till all had

bhojaniyena sahatthā santappesi sampavāresi. Atha kho Keniyo jaṭilo Bhagavantam bhuttāvim onītapattapānim upagantvā aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Keniyam jatilam Bhagavā imāhi gāthāhi anumodi.—

- 21 Aggihuttamukhā yaññā, Sāvittī chandaso mukham; [568] rājā mukham manussānam, nadīnam sāgaro mukham,
- 22. nakkhattānam mukham cando; ādicco tapatam mukham; [569] —puññam ākamkhamānānam samgho ve yajatam mukhan ti.

Atha kho Bhagavā Keniyam jaṭilam imāhi gāthāhi anumoditvā, utthāyâsanā pakkāmi.

Atha kho āyasmā Selo sapariso, eko vūpakattho appamatto ātāpī pahitatto viharanto, nacirass' eva . . . [&c as page 24] . abbhaññāsı Aññataro ca kho pan' āyasmā Selo sapariso arahatam ahosi

Atha kho āyasmā Selo saparīso yena Bhagavā ten' upasamkamī, upasamkamītvā ekamsam cīvaram katvā yena Bhagavā ten' anjalim paṇāmetvā Bhagavantam gāthāhī ajjhabhāsī:

- 23. Yan tam saranam āgamha ito atthami, cakkhumā, [570] sattarattena Bhagavā dant' amha tava Sāsane.
- 24. Tuvam Buddho; tuvam Satthā, tuvam Mārâbhibhū Muni; [571] tuvam anusaye chetvā tuņno tāres' imam pajam.
- 25 Upadhī te samatikkantā, āsavā te padālītā; [572] sīho 'sī anupādāno pahīnabhayabheravo.
- 26. Bhikkhavo tisatā ime titthanti pañjalīkatā:

 —Pāde, vīra, pasārehi, Nāgā vandantu Satthuno ti.

had their fill. When the Lord had eaten and had removed his hands from his alms-bowl, Keniya went to him and, taking a low seat, sat down to one side, and, so seated, was thanked by the Lord in these stanzas —

In largesse, fire-oblations take first rank, [568] of Vedic metres Savitri is first, the king ranks first 'mong men, the sea 'mong streams; the moon ranks first among the lamps of night; [569] and first of luminaries ranks the sun—For those who merit seek by charities, gifts to the Order profit most of all.

Having thanked Keniya of the matted-hair in these stanzas, the Lord arose and departed

Dwelling alone and aloof, strenuous, ardent, and purged of Self, the reverend Sela, with his following, was not long before he won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize, and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was nothing left of what he once had been. And the reverend Sela, with his following, was numbered among the Arahats.

Then he came with his following to the Lord, and, with his right shoulder respectfully bared and with his folded palms outstretched, addressed the Lord in these stanzas —

We who a week ago sought refuge, seer, [570] with thee, re-moulded by thy Doctrine come. Enlighten'd Master, Sage, o'er Māra's hosts [57¹] triumphant! Thou who, wrong propensities uprooting, for thyself salvation found and taught mankind to find salvation too! Thou hast surmounted all that breeds rebirth, [572] and extirpated Canker-growths within. With naught to bind thee thrall to life, thou 'rt free as forest hon from all fears or dread. Three hundred Almsmen, Lord, with outstretched hands [573] pray thee, great Victor, forth to stretch thy feet that these, thy saints, may bow before them here!

(Note — This Sutta recurs verbatim as Sutta No. 92 of the Majjhima Nikāya Cf. also Vin. i. 245)

8. Sallasutta

I.	Animittam anaññātam maccānam idha jīvitam kasirañ ca parittañ ca, tañ ca dukkhena samyutam.	[574]
2.	Na hi so upakkamo hoti yena jātā na miyyare; jaram pi patvā maranam; evamdhammā hi pānino.	[575]
3	Phalānam ıva pakkānam pāto papatato bhayam, evam jātānam maccānam niccam maranato bhayam.	[576]
4.	Yathā pı kumbhakārassa katā mattıkabhājanā sabbe bhedanaparıyantā, evam maccāna' jīvītam.	[577]
5.	Daharā ca mahantā ca, ye bālā ye ca pandıtā, sabbe maccuvasam yantı, sabbe maccuparāyanā	[578]
6	Tesam maccuparetānam gacchatam paralokato na pitā tāyate puttam, ñātī vā pana ñātake.	[579]
7	Pekkhatam yeva ñātīnam passa lālapatam puthu ekameko va maccānam, go vajjho viya niyyati	[580]
8.	Evam abbhāhato loko maccunā ca jarāya ca; —tasmā dhīrā na socantı viditvā lokapariyāyam	[581]
9	Yassa maggam na jānāsi, āgatassa gatassa vā, ubho ante asampassam nirattham paridevasi	[582]
10.	Parıdevayamano ce kancıd attham udabbahe sammulho hımsam attanam, kayıra c'enam vicakkhano.	[583]
11	Na hı runnena sokena santım pappotı cetaso, bhiyy' ass' uppajjate dukkham, sarīram upahaññatı,.	[584]
12	Kiso vivanno bhavati himsam attānam attanā; na tena petā pālenti, niratthā paridevanā	[585]
13	Sokam appajaham jantu bhiyyo dukkham nigacchati, anutthunanto kālakatam sokassa vasam anvagū.	[586]
14	Aññe pi passa gamine yathākammûpage nare maccuno vasam āgamma, phandante v' idha pānine	[587]
15.	Yena yena hi maññanti, tato tam hoti aññathā; —etādiso vinābhāvo, passa lokassa pariyāyam	[588]
16	Apı ce vassasatam jīve, bhıyyo vā pana, mānavo nātısamghā vınā hotı; jahātı ıdha jīvıtam	[589]
17	Tasmā arahato sutvā vineyya paridevitam, petam kālakatam disvā. 'na so labbhā mayā' iti	[590]

F. 574]	Book 3, Sutta 8. The Pangs of Grief	745
1. 5/41	Book 3, Suitu 8. The Tungs of Ortes	145
	Sutta 8. The Pangs of Grief	
	Men cannot calculate, men cannot gauge, this life's brief troublous span, by woes beset.	[574]
	By no device can what is born not die, or length of days annul life's primal law.	[575]
	Like ripen'd fruits which threaten soon to drop, the constant threat of death dogs man from birth.	[576]
	As ev'ry earthen jar the potter shapes will broken be, so shows the life of man	[577]
	Grown men and younglings, wise and simple,—all are thralls of death, all death's predestin'd prey.	[578]
	When they in death depart, no sire can save his son, nor kith save kin, from passing hence.	[579]
	Mark how—while kin stand round with loud laments—like kine to slaughter, men are hauled away.	[580]
	Since death and sure decay assail the world, the wise, who know its laws, forbear to grieve.	[58x]
	Ye vainly weep, ye vainly wail, your dead, whose 'Whence' and 'Whither' both elude your ken.	[582]
	If wailing eased the mourner's self-made pangs, then, and then only, let the wise wail too.	[583]
	No; peace of mind comes not by grief and tears, —which do but add to pain and bring men low.	[584]
	Though self-sought pangs leave mourners pale and wan, they succour not the dead;—laments are vain.	[585]
	By hugging sorrow man to greater pain proceeds; his mourning leaves him sorrow's slave.	[586]
	Mark, too, how others, when their hour has come to dree their mortal weird, in death's grip writhe.	[5 ⁸ 7]
	Whate'er men plan, things turn out otherwise;	[588]

and so with human loss,—'tis nature's way

-Bereft of kin, man yields his life at last.

What though life last a hundred years,—or more!

Therefore, give ear to saints;—weep not, reflect, at sight of death, thou can'st not 'bring him back'.

[589]

[590]

18. Yathā saranam ādittam vārinā parinibbaye, [591] evam pi dhīro sappañño pandito kusalo naro khippam uppatitam sokam, vāto tūlam va, dhamsaye

19. paridevam pajappañ ca domanassañ ca attano [592] Attano sukham esāno abbahe sallam attano

20. Abbūlhasallo asito santim pappuyya cetaso [593] sabbasokam atikkanto asoko hoti nibbuto.

9 VĀSEŢTHASUTTA

Evam me sutam Ekam samayam Bhagavā Icchānamkale viharati Icchānamkalavanasande Tena kho pana samayena sambahulā abhiññātā abhiññātā abhiññātā brāhmanamahāsālā Icchānamkale pativasanti, seyyathîdam Camkī brāhmano, Tārukkho brāhmano, Pokkharasāti brāhmano, Jānussoni brāhmano, Todeyya-brāhmano, aññe ca abhiññātā abhiññātā brāhmanamahāsālā.

Atha kho Vāsettha-Bhāradvājānam mānavānam janghāvihāram anucamkamamānānam anuvicaramānānam ayam antarākathā udapādi —Katham, bho, brāhmano hotiti, Bhāradvājo mānavo evam āha — Yato kho, bho ubhato sujāto hoti mātito ca pitito ca samsuddhagahaniko yāva sattamā pitāmahavugā, akkhitto anupakkuttho jātivādena, ettāvatā kho, bho, brāhmano hotîtı Vāsettho mānavo evam āha —Yato kho, bho, sīlavā ca hotı vatasampanno ca, ettāvatā kho, bho, brāhmano hotîti N' eva kho asakkhı Bhāradvājo mānavo Vāsettham mānavam saññāpetum, na pana asakkhi Vāsettho mānavo Bhāradvājam mānavam saññāpetum. Atha kho Vāsettho mānavo Bhāradvājam mānavam āmantesi: Ayam kho, Bhāradvāja, samano Gotamo Sakyaputto Sakyakulā pabbajito Icchānamkale viharati Icchānamkalavanasande Tam kho pana bhavantam Gotamam evam-kalyano kittisaddo abbhuggato—pe—Buddho Bhagavā tı Ayāma, bho Bhāradvāja, yena samano Gotamo ten' upasamkamıssama, upasamkamıtva samanam Gotamam etam attham pucchissāma; yathā no samano Gotamo vyākarissati, tathā nam dhāressāmâtı Evam bho tı kho Bhāradvājo mānavo Vāsetthassa mānavassa paccassos1

Atha kho Vāseṭtha-Bhāradvājā mānavā yena Bhagavā ten' upasamkamımsu, upasamkamıtvā Bhagavatā saddhım sammodimsu, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdimsu. Ekamantam nisīnno kho Vāsettho mānavo Bhagavantam gāthāhi ajjhabhāsi —

- 1. Anuññāta-patiññātā tevijjā mayam asm ubho,
 —aham Pokkharasātissa, Tārukkhassâyam mānavo.
- 2. Tevijānam yad akkhātam, tatra kevalino 'smase, [595] padak' asma veyyākaranā jappe ācariyasādisā.

F. 591]	Book 3, Sutta 8. The Pangs of Grief	147
	As with their house on fire, men quench the flames with water, let the stedfast sage be quick (as wind wafts cotton-down) to banish grief,	[591]
	wails, cravings, pangs For his own weal, let him pluck out the shafts he plants in his own breast	[592]
	Those shafts pluck'd out, at ease, with heart at rest,	[593]

Sutta 9. What is a Brahmin?

he grieves not, but, o'ercoming grief, finds Peace

Thus have I heard Once when the Lord was staying at Icchānankala, in the forests there, a large number of very well-known and wealthy brahmins were also at Icchānankala,—such as Cankī, Tārukkha, Pokkharasāti, Jānussoni, and Todeyya, with other very well-known and wealthy brahmins

Now, as the young brahmins Vāsettha and Bhāradvāja were walking and strolling up and down, they fell to discussing what makes a brahmin

Bhāradvāja maintained that what made a brahmin was pure descent on both sides right back for seven successive generations of forbears, with no break or blemish in his lineage, whereas Vāsettha contended that it was virtue and moral conduct which made a brahmin

As neither could convince the other, Vāsettha proposed, and Bhāradvāja agreed, to refer the matter to 'the anchorite Gotama', who was now staying in the forests of Icchānankala, and of whom the high repute noised abroad was that he was said to be—'The Lord, Arahat All-Enlightened.. (Sc, as at p 135)..the Lord Buddha' Let us go to the anchorite Gotama, my good Bhāradvāja, said Vāsettha; and, when we have found him, let us lay the matter before him and accept whatever he shall decide.

So be it, replied Bharadvaja.

So together the two young brahmins went to the Lord, and, when they were seated after courteous greetings, Vasettha addressed the Lord in the following stanzas:—

Pokkhárasáti's pupil I, my friend	[594]
had Tárukkhá for master, both of us	
in Threefold Lore have passed and so profess;	
in all the Threefold Lore adepts are we,	[595]
in text and import, each his master's peer	

148		Sutta-Nīpāta, Vagga 3, Sutta 9 [S	8n. 3.9.3
	3.	Tesan no jātīvādasmim vivādo atthi, Gotama, 'Jātīyā brāhmano hoti' Bhāradvājo iti bhāsati, ahañ ca 'kammanā' brūmi —Evam jānāhi, cakkhuma.	[596]
	4	Te na sakkoma samyattum aññamaññam mayam ubho; bhavantam putthum āgamhā, 'Sambuddham' iti vissutam.	[597]
	5	Candam yathā khayātītam pecca pañjalikā janā vandamanā namassanti, evam lokasmim Gotamam	[598]
	6	Cakkhum loke samuppannam mayam pucchāma Gotamam—Jātiyā brāhmano hoti? udāhu bhavati kammanā? Ajānatam no pabrūhi yathā jānemu 'brāhmanam'	ı: [599]
	7	Tesam vo 'ham vyakkhissam anupubbam yathātatham (Vāsetthāti Bhagavā) jātivibhangam pānānam, aññamaññā hi jātiyo	[600]
	8	Tınarukkhe pi jānātha, na câpi patıjānare, lıngam jātımayam tesam, aññamaññā hı jātıyo.	[601]
	9	Tato kīte patange ca yāva kunthakıpıllıke; lıngam jātımayam tesam, aññamaññā hı jātıyo.	[602]
	10	Catuppade pi jānātha khuddake ca mahallake lingam—pe—	[603]
	11	Pādūdare pi jānātha urage dīghapitthike; lingam—pe—	[604]
	12	Tato macche pı jānātha odake vārigocare; lingam—pe—	[605]
	13.	Tato pakkhī pi jānātha pattayāne vihangame; lingam—pe—	[606]
	14	Yathā etāsu jātisu lingam jātimayam puthu, evam na 'tthi manussesu lingam jātimayam puthu.	[607]
	15	Na kesehi, na sīsena, na kannehı, nâkkhıhı, na mukhena, na nāsāya na otthehi bhamūhı vā,	[608]
	16	na gīvāya, na amsehi, n' udarena, na pitthiyā, na soniyā, na urasā, na sambādhe, na methune.	[609]
	17	na hatthehi, na pādehi, n' angulīhi nakhehi vā, na janghāhi, na ūrūhi, na vannena sarena vā, —lingam jātimayam n' eva yathā aññāsu jātisu.	[610]

T (2	D 1 C TTT D 1 1 0	
F. 596]	Book 3, Sutta 9. What is a Brahmin?	149
	On birth we differ Bhāradvāja says 'tis 'birth' that makes a brahmin, I say 'life'. 'Tis thus we stand, O thou who seest all	[596]
	Agree we cannot, so an answer crave from thee, for high Enlightenment renown'd	[597]
	For, as with hands in adoration raised men hail the crescent moon, the world hails thee!	[598]
	Of Gotama, who brought the seeing Eye, we ask if birth or life the 'Brahmin' makes. Tell us, we know not, but would fain feel sure.	[599]
The Lord	Types manifold of divers living things in order'd sequence I must first unfold, to show how nature stamps them diverse breeds.	[600]
	Regard the grass and trees, which ne'er proclaim, but prove, how nature stamps them diverse breeds	[601]
	Pass next to insects, pass from moths to ants; and see how nature stamps them diverse breeds.	[602]
	regard four-footed creatures, great and small; and see how nature stamps them diverse breeds.	[603]
	regard the snakes whose length on belly goes; and see how nature stamps them diverse breeds.	[604]
	pass now to fish that dwell in water's depths; and see how nature stamps them diverse breeds.	[605]
	then pass to birds that wing their airy way; —all show how nature stamps them diverse breeds.	[606]
	While these thus widely differ, men alone show not that nature stamps them diverse breeds.	[607]
	They differ not in hair, head, ears, or eyes, in mouth or nostrils, not in eyebrows, lips,	[608]
	throat, shoulders, belly, buttocks, back, or chest, nor in the parts of shame, female or male,	[609]
	nor yet in hands or feet, in fingers, nails, in calves or thighs; in hue, or sound of voice; —naught shows men stamped by nature diverse breeds;	[610]

150		Sutta-Nıpāta, Vagga 3, Sutta 9 [Sn. 3	3.9.18
	18	Paccattam sasarīresu manussesv etam na vijjati, vokārañ ca manussesu samaññāya pavuccati.	[611
	19	Yo hi koci manussesu gorakkham upajīvati, evam, Vāsettha, jānāhi 'Kassako' so, na brāhmano	[612
	20	Yo hi koci manussesu puthusippena jīvati, evam, Vāsettha, jānāhi. 'Sippiko' so, na brāhmano	[613
	21	Yo hi koci manussesu vohāram upajīvati, evam, Vāsettha, jānāhi 'Vānijo' so, na brāhmano.	[614
	22	Yo hi koci manussesu parapessena jīvati, evam, Vāsettha, jānāhi 'Pessiko' so, na brāhmano	[615]
	23	Yo hi koci manussesu adinnam upajīvati, evam, Vāsettha, jānāhi 'Coro' eso, na brāhmano.	[616]
	24	Yo hı kocı manussesu ıssattham upajīvatı, evam, Vāsettha, jānāhı 'Yodhâjīvo', na brāhmano	[617]
	25	Yo hi koci manussesu porohiccena jīvati, evam, Vāsettha, jānāhi 'Yājako' so, na brāhmano	[618]
	26	Yo hı kocı manussesu gāmam ratthañ ca bhuñjatı, evam, Vāsettha, jānāhı 'Rājā' eso, na brāhmano	[619]
	27	Na câham 'Brāhmanam' brūmi yonıjam mattısambhavam; 'Bhovādı' nāma so hotı, sa ve hotı sakıñcano, —akıñcanam, anādānam, tam aham brūmı 'Brāhmanam'	[620]
	28	Sabbasamyojanam chetvā yo ve na paritassati, sangātigam, visamyuttam,—tam aham brūmi 'Brāhmafiam'.	[621]
	29	Chetvā nandhim varattañ ca sandānam sahanukkamam ukkhittapaligham buddham,—tam aham brūmi 'Brāhmanam'	[622]
	30	Akkosam vadhabandhañ ca aduttho yo titikkhati, khantībalam balānīkam,—tam	[623]
	31	Akkodhanam vatavantam sīlavantam anussadam dantam antimasārīram,—tam	[624]
	32	Vārī pokkharapatte va, āragge-r-īva sāsapo, yo na lippatī kāmesu, tam	[625]
	33	Yo dukkhassa pajānāti idh' eva khayam attano, pannabhāram visamyuttam,—tam	[626]

611]	Book 3, Sutta 9. What is a Brahmin?	151
	nature's diversities leave man untouched, —except in names, no difference exists.	[611]
	The man that lives by keeping herds of cows, —know him as farmer, not as brahmin true.	[612]
	The man that lives by divers handicrafts, —know him as tradesman, not as brahmin true	[613]
	The man that lives by selling merchandise, —know him as merchant, not as brahmin true	[614]
	The man that lives by service done for hire, —know him as hireling, not as brahmin true.	[615]
	The man that lives by taking things not his, —know him as robber, not as brahmin true.	[616]
	The man that lives by warlike sword and bow, —know him as soldier, not as brahmin true	[617]
	The man that lives by sacrificial rites, —know him as chaplain, not as brahmin true	[618]
	The man whom realms and broad domains support, —know him as monarch, not as brahmin true.	[619]
	Not birth, not parentage, a 'Brahmin' makes; —birth fosters hauteur, fosters worldliness Th' unworldly, trammel-free, is 'Brahmin' true	[620]
	True 'Brahmin' call I him who, shackle-free, by bonds and ties untroubled, lives his life;	[621]
	—whom yoke and harness, straps and pin, no more can hamper, since Enlightenment is his,	[622]
	 who, guiltless, bears abuse and stripes and chains, with patient meekness armed, in meekness strong; 	[623]
	-who, wrathless, meekly dutiful, and good, in stainless self-control wears his last clay,	[624]
	—in whom low pleasure finds no resting-place, —as off the lotus-leaf the raindrop rolls, nor rests the mustard-seed on needle's point;	[625]
	—who knows that, here and now, all Ill is o'er,	[626]

sabbalokâbhıbhum viram,—tam ...

-hero triumphant o'er the universe;

154		Sutta-Nīpāta,	Vagga 3, Sutta 9	[Sn. 3 9 50
į		Cutim yo vedi sattānam up sattam sugatam buddham		[643]
5		Yassa gatım na jānantı devi hīnāsavam arahantam,—ta		[644]
5		Yassa pure ca pacchā ca m kiñcanam anādānam,—tan	ajjhe ca na 'tthi kiñcanam, n	[645]
5	53 U a	Jsabham pavaram vīram n nejam nahātakam buddha	nahesim vijitāvinam m,—tam . .	[646]
	54 P a	Pubbenivāsam yo vedi, sag tho jātikkhayam patto,—ta ——	gâpāyañ ca passatı, am aham brūmı 'Brāhmana 	[647] .m'.
		Samaññā h' esā lokasmım ı ammuccā samudāgatam ta		[648]
į		līgharattam anusayıtam dı yānantā no pabrūvantı —'		[649]
5		Va jaccā 'Brāhmano' hoti, —kammanā 'Brāhmano' ho	na jaccā hoti abrāhmano; oti, kammanā hoti abrāhma	[650] no
5		Kassako kammanā hoti, sip vānijo kammanā hoti, pess		[651]
5		oro pi kammanā hoti, yod rājako kammanā hoti, rājā	• -	[652]
ć		Evam etam yathābhūtam k paticcasamuppādadasā, kar		[653]
(Kammanā vattatī loko, kan tammanībandhanā sattā, ra	4 2 .	[654]
(l'apena, brahmacariyena, s —etena 'Brāhmano' hoti; e	amyamena, damena ca, etam brāhmanam uttamam	[655]
6	-	l'īhı vijjāhi sampanno, san evam, Vāsettha, jānāhi), B		[656]

Evam vutte, Vāsettha-Bhāradvājā mānavā Bhagavantam etad avocum — Abhikkantam, bho Gotama,—pe—ete mayam bhavantam Gotamam saranam gacchāma, dhammañ ca, bhikkhusamghañ ca; upāsake no bhavam Gotamo dhāretu ajjatagge pānupete saranāgate ti

F. 643]	Book 3, Sutta 9. What is a Brahmin?	155
	—who knows whence creatures come and whither pass, —from all attachments freed, Enlighten'd, blest,	[643]
	—whose bourn no gods, no men, no quire on high, can tell,—the Arahat from Cankers purged,	[644]
	—whose present, future, past, are swept and clean; who harbours naught, and hankers after naught;	[645]
	—who's first in prowess, hero, victor, sage, th' unruffled Lord of All-Enlightenment,	[646]
	—within whose ken are lives he lived long since; whose vision takes in paradise and hell, for whom rebirth is dead. He's 'Brahmin true'	[647]
	By general consent men's names and clans as useful designations current passed,	[648]
	'twas long ere time evolved the novel view, till then unknown, that birth a 'Brahmin' makes	[649]
	—Birth neither Brahmin, nor non-Brahmin, makes; 'tis life and conduct moulds the Brahmin true.	[650]
	Their lives mould farmers, tradesmen, merchants, serfs;	[651]
	their lives mould robbers, soldiers, chaplains, kings.	[652]
	'Tis thus the wise life's causal outcome see, discern what went before, what follows thence.	[653]
	Their past decides how men shall fare,—like carts that needs must travel in the linchpin's wake.	[654]
	'Tis self-denial, holy life, control, which make my Brahmin's perfect Brahminhood.	[655]
	He who has won the Threefold Lore, the Saint who ne'er shall see rebirth,—He Bráhmā is (to them that know) and Sakka manifest	[656]

Hereupon, the young brahmins Vāsettha and Bhāradvāja said to the Lord — Wonderful, Gotama; quite wonderful! .. (&c, as at p 25) . accept us as disciples who have found an abiding refuge, from this day forth whilst life shall last

(Note — This Sutta recurs verbatim as Sutta No 98 of the Majjhima Nikāya)

10 KOKĀLIYASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvatthıyam viharatı Jetavane Anāthapındıkassa ārāme Atha kho Kokālıyo bhikkhu yena Bhagavā ten' upasamkamı, upasamkamıtvā Bhagavantam abhıvādetvā ekamantam nısidı. Ekamantam nısınno kho Kokālıyo bhikkhu Bhagavantam etad avoca — Pāpicchā, bhante, Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā ti

Evam vutte Bhagavā Kokāliyam bhikkhum etad avoca —Mā h' evam, Kokāliya, mā h' evam, Kokāliya, pasādehi, Kokāliya, Sāriputta-Moggallānesu

cıttam, pesalā Sāriputta-Moggallānā ti

Dutiyam pi kho Kokāliyo bhikkhu Bhagavantam etad avoca Kiñcāpi me, bhante, Bhagavā saddhāyiko paccayiko, atha kho pāpicchā va Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā ti

Dutıyam pi kho Bhagavā Kokāliyam bhikkhum etad avoca. Mā h 'evam

pesalā Sāriputta-Moggallānā ti.

Tatıyam pı kho Kokālıyo bhıkkhu Bhagavantam etad avoca Kıñcāpı me, bhante, Bhagavā. vasamgatā tı

Tatıyam pı kho Bhagavā Kokālıyam bhıkkhum etad avoca Mā h' evam ... pesalā Sāriputta-Moggallānā tı.

Atha kho Kokāliyo bhikkhu utthāyâsanā Bhagavantam abhivādetvā padakkhinam katvā pakkāmi Acirapakkantassa ca Kokāliyassa bhikkhuno sāsapamattīhi pilakāhi sabbo kāyo phuto ahosi, sāsapamattiyo hutvā muggamattiyo ahesum, muggamattiyo hutvā kalāyamattiyo ahesum, kalāyamattiyo hutvā kolatthimattiyo ahesum, kolatthimattiyo hutvā kolamattiyo ahesum, kolamattiyo hutvā āmalakamattiyo ahesum, āmalakamattiyo hutvā beluvasalātukamattiyo ahesum, billimattiyo ahesum, billimattiyo ahesum, billimattiyo hutvā pabhijjimsu, pubbañ ca lohitañ ca paggharimsu. Atha kho Kokāliyo bhikkhu ten' eva ābādhena kālam akāsi, kālakato ca Kokāliyo bhikkhu Padumanirayam upapajji Sāriputta-Moggallānesu cittam āghātetvā

Atha kho Brahmā Sahampatı abhıkkantāya rattıyā abhıkkantavanno kevalakappam Jetavanam obhāsetvā yena Bhagavā ten' upasamkamı, upasamkamıtvā Bhagavantam abhıvādetvā ekamantam atthāsı Ekamantam thito kho Brahmā Sahampatı Bhagavantam etad avoca —Kokāliyo, bhante, bhikkhu kālakato, kālakato ca, bhante, Kokāliyo bhikkhu Padumanırayam upapanno Sāriputta-Moggallānesu cittam āghātetvā ti Idam avoca Brahmā Sahampati, idam vatvā Bhagavantam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyi

Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi —Imam, bhikkhave, rattim Brahmā Sahampati abhikkantāya rattiyā—pe—idam avoca Brahmā Sahampati, idam vatvā mam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyîti.

Sutta 10. Slander's doom

Thus have I heard. Once while the Lord was staying at Sāvatthī in Jeta's grove in Anāthapindika's pleasaunce, the Almsman Kokāliya came to the Lord and after salutations took his seat to one side, saying to the Lord.—Sāriputta and Moggallāna, sir, harbour evil desires and are fallen a prey to evil desires

To this the Lord made answer —Nay, Kokālıya; do not entertain this feeling against Sāriputta and Moggallāna,—who are good men

The second time, Kokāliya said —Although the Lord personally inspires me with trust and confidence, yet Sāriputta and Moggallāna do harbour evil desires and are fallen a prey to evil desires.

A second time the Lord repeated his answer.

A third time Kokāliya made his charge and received the same answer.

Then the Almsman Kokāliya rose up and departed, after saluting the Lord with deep reverence. He had not been gone long before pustules the size of a mustard-seed broke out all over his body, pustules which grew and grew to the size first of a lentil, then of a chick-pea, then of a jujube's kernel, then of a jujube, then of a myrobalan, then of a vilva fruit, and then of a quince,—then they broke, exuding pus and blood. That disease killed the Almsman Kokāliya, who passed hence to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna.

As night was waning, Brahmā Sahampati—in surpassing splendour, which flooded the whole of Jeta's grove with radiance—drew nigh to the Lord, saluted him and stood to one side, saying —'Sir, the Almsman Kokāliya is dead and has passed to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna' So saying, Brahmā Sahampati saluted the Lord with deep reverence and vanished

When the night had gone, the Lord, addressing the Almsmen, told them of Brahmā Sahampati's visit and of his report of Kokāliya's death and rebirth in the Paduma Purgatory, all because of his animosity against Sāriputta and

Evam vutte aññataro bhikkhu Bhagavantam etad avoca:—Kīvadīgham nu kho, bhante, Padume niraye āyuppamānan ti?

Dīgham kho, bhikkhu, Padume niraye āyuppamānam, tam na sukaram samkhātum 'ettakāni vassāni' iti vā, 'ettakāni vassasatasni' iti vā, 'ettakāni vassasatasahassāni' iti vā, 'ettakāni vassasatasahassāni' iti vā ti.

Sakkā pana, bhante, upamā kātun ti?

Sakkā bhikhûti, Bhagavā avoca —Seyyathâpı, bhikkhu, vīsatikhāriko Kosalako tilavāho, tato puriso vassasatassa vassasatassa accayena ekam ekam tilam uddhareyya,—khippataram kho so, bhikkhu, vīsatikhāriko Kosalako tilavāho iminā upakkamena parikkhayam pariyādānam gaccheyya, na tveva eko Abbudo nirayo. Seyyathâpi, bhikkhu, vīsati Abbudā nirayā, evam eko Nirabbudo nirayo; seyyathâpi, bhikkhu, vīsati Nirabbudā nirayā, evam eko Ababo nirayo; seyyathâpi, bhikkhu, vīsati Ababā nirayā, evam eko Ahaho nirayo, seyyathâpi, bhikkhu, vīsati Ahahā nirayā, evam eko Atato nirayo; seyyathâpi, bhikkhu, vīsati Atatā nirayā, evam eko Kumudo nirayo, seyyathâpi, bhikkhu, vīsati Kumudā nirayā, evam eko Sogandhiko nirayo; seyyathâpi, bhikkhu, vīsati Sogandhikā nirayā, evam eko Uppalako nirayo; seyyathâpi, bhikkhu, vīsati Uppalakā nirayā, evam eko Pundarīko nirayo; seyyathâpi, bhikkhu, vīsati Pundarīkā nirayā, evam eko Padumo nirayo. Padumam kho pana, bhikkhu, nirayam Kokāliyo bhikkhu upapanno Sāriputta-Moggallānesu cittam āghātetvā ti

Idam avoca Bhagavā, idam vatvā Sugato athâparam etad avoca Satthā —

- 1. Purisassa hi jätassa kuthäri jäyate mukhe [657] yäya chindati attänam bälo dubbhäsitam bhanam
- 2 Yo nindiyam pasamsatı, tam vā nındatı yo pasamsıyo, [658] vıcınāti mukhena so kalım, kalınā tena sukham na vindatı
- Appamatto ayam kalı, [659]
 yo akkhesu dhanaparājayo
 sabbassâpı sahâpı attanā,
 ayam eva mahattaro kalı
 yo sugatesu manam padosaye.
- 4. Satam sahassānam Nirabbudānam, [660] chattimsa ca pañca ca Abbudāni yam ariyagarahī nirayam upeti vācam manañ ca panidhāya pāpakam.
- 5. Abhūtavādī nirayam upeti, [661] yo vā pi katvā 'Na karomi' cc āha; ubho pi te pecca samā bhavanti nihīnakammā manujā parattha.

Moggallāna. Thereupon, a certam Almsman asked the Lord how long a term of durance had to be spent in the Paduma Purgatory

A term so long, answered the Lord, that it is not easy to express it in years, or in hundreds, or thousands, or even hundreds of thousands of years.

Could you give some idea of its duration, sir?

Yes, Almsman, answered the Lord Imagine a Kosalan cartload of twenty measures of sesamum seed, and suppose that at the close of every century one single seed at a time were removed. Well, by this method, the cartload would be exhausted sooner than the term in a One-æon Purgatory,—a score of which last one Nirabbuda Purgatory, and a score of these one Ababa Purgatory, and a score of these one Ahaha Purgatory, and a score of these one Atata Purgatory, and a score of these one Kumuda Purgatory, a score of these one Sogandhika Purgatory, a score of these one Uppalaka Purgatory, a score of these one Pundarīka Purgatory,—a score of which last one Paduma Purgatory. Now it was to Paduma that the Almsman Kokāliya passed hence, all because he hardened his heart against Sāriputta and Moggallāna

Thus spake the Lord; and when the Blessed One had thus spoken, he went on, as Teacher, to say.—

In each man's mouth at birth there grows an axe,	[657]
wherewith fools gash themselves by speaking ill	

The tongue which lauds blameworthy folk, or blames	[658]
the laudable, ne'er wins felicity.	

•	A trifling doom it is to lose	[659]
	one's all, and liberty, at dice;	
	a doom far greater is a heart	
	at enmity with blessed saints.	

An evil tongue, an evil mind,	[660]
condemn to hell whoso maligns	
of æons spent in Paduma	
the saintly, till full tale is told of æons spent in Paduma	

False witness leads, like perjury,	[661]
to hell, one equal doom awaits	
both villames when this life ends.	

160	Sutta-Nīpāta, Vagga 3, Sutta 10	[Sn. 3.10.6
6	 Yo appadutthassa narassa dussatı suddhassa posassa ananganassa, tam eva bālam paccetı pāpam, —sukhumo rajo patıvātam va khitto. 	[662]
7	. Yo lobhagune anuyutto so vacasā paribhāsati aññe assaddho kadariyo avadaññū macchari pesuniyasmim anuyutto.	[663]
8	. Mukhadugga, vibhūta-m-anariya, bhūnahu, pāpaka, dukkatakāri, purisanta, kali, avajāta, mā bahu bhān' idha; nerayiko 'si.	[664]
ç	. Rajam ākirasi ahitāya, sante garahasi kibbisakāri; bahūni ca duccaritāni caritvā gañchisi kho papatam cirarattam.	[665]
10	Na hi nassati kassaci kammam Eti ha tam, labhat' eva suvāmī; dukkham mando paraloke attani passati kibbisakāri.	[666]
11	. Ayosamku-samāhata-tthānam tınhadhāram ayasūlam upetı; atha tatta' ayogulasannıbham bhojanam atthi tathā patırūpam.	[667]
12	Na hi vaggu vadanti vadantā; nābhijavanti; na tāņam upenti, angāre santhate senti, aggini-samam jalitam pavisanti.	[668]
13	Jālena ca onahiyānā tattha hanantı ayomayakūtehi. Andham va tımısam āyantı, tam vıtatam hı yathā mahıkāyo.	[669]
14	Atha lohamayam pana kumbhim aggini-samam jalitam pavisanti; paccanti hi tāsu cirarattam, aggini-samāsu samuppilavāso.	[670]

F. 662]	Book 3, Sutta 10. Slander's Doom	161
	If wrong be done to meek and pure and good, the wickedness and guilt recoils—like dust that's flung up-wind— upon the fool who did that wrong	[662]
	Reviling goes with covetise, —with unbelief and stinginess, with churlishness and avarice, and acrimonious calumny	[663]
	O foul-mouthed, false, ignoble wretch! Black-hearted, blighting villain, vile, degraded, infamous! Forbear to vent words here, thou spawn of hell!	[664]
	Thou flingest mud malignantly, decrying virtue, child of sin! But, after thy career of guilt, limbo shall be thine age-long doom!	[665]
	For, no man's deeds are blotted out; each deed comes home, the doer finds it waiting him, in worlds to come the purblind dree their weird of woe	[666]
_	They pass to where with pegs of steel they're trussed, to ease their hunger's pangs, they're fed (meet nutriment for such') with red-hot balls of flaming steel	[667]
	No words of cheer reach these, no zest impels them forward, shelter's none; their bed is embers, their abode one sheer expanse of blazing fire	[668]
	Hell's warders fling a net o'er them, and with steel hammers pound them sore. To blinding, murky realms they go, realms vast as earth's wide-flung expanse.	[669]
	The Brazen Cauldron's molten fires, receive them next, in torrid foam to seethe, as up and down they bob.	[670]

15.	Sutta-Nıpāta, Vagga 3, Sutta 10 Atha pubbalohitamisse tattha kim paccati kibbisakārī Yam yan disatam adhiseti, tattha kilissati samphusamāno.	[Sn	3.10.15 [671]
16.	Pulavâvasathe salılasmım tattha kım paccatı kıbbısakārī. Gantum na hı tīram ap' atthı; sabbasamā hı samantakapallā.		[672]
17	Asipattavanam pana tinham tam pavisanti samacchidagattā; jivham balisena gahetvā ārajayārajayā vihananti		[673]
18.	Atha Vetaranım pana duggam tınhadhāram khuradhāram upentı; tattha mandā papatantı pāpakarā pāpānı karıtvā		[674]
19.	Khādantı hı tattha rudante sāmā sabalā kākoļaganā ca sonā sıgālā patıgıjjhā, kulalā vāyasā ca vitudanti		[675]
20.	Kıcchā vatâyam ıdha vutti yam jano passatı kıbbısakārī. Tasmā idha jīvitasese kıccakaro sıyā naro, na pamajje.	,	[6 7 6]
21.	Te ganitā vidūhi tilavāhā ye Padume niraye upanītā; nahutāni hi kotiyo pañca bhavanti, dvādasa kotisatāni pun' aññā.		[677]
22.	Yāva-dukkhā nirayā idha vuttā, tattha pi tāva-ciram vasitabbam. Tasmā sucipesalasādhugunesu vācam manam satatam parirakkhe		[6 7 8]

F. 671]	Book 3, Sutta 10. Slander's Doom	163
	Then in a brew of blood and pus	[671]
	the malefactor's put to stew;	
	turn where he may, on ev'ry side he wallows still in filth and slime	
	no watews out in mar and sinne	
	In water next which teems with worms	[672]
-	the malefactor stews afresh	
	He cannot land, he's vaulted in	
	beneath that limbo's domed expanse	
	They enter next the Sword-leaf Wood,	[673]
	wherein their limbs are lopped away	
	The wardens hook them by the tongue	
	and slash them sore with whirling strokes.	
	The Caustic Stream, Vetáranī,—	[674]
	whose waters rive and rip,—comes next;	L
	and purblind evil-doers plunge	
	therein, because of evil done.	
	They howl as they a banquet make	[675]
	for hungry ravens, jackals, dogs,	. 753
	and vultures dusky-hued or pied,	
	while stabbed by beaks of kites and crows.	
	This woeful doom awaits in hell	[6 ₇ 6]
	the malefactor! So while yet	2.7.3
•	men live on earth, let them fulfil	
	their duties here unflinchingly	
	The experts calculate	[677]
	the term in Paduma	[-//]
	which represents the loads	
	of seeds of sesamum	
	to be five myriads	
	twelve hundred crores of years.	
	Such are the griding pains	[678]
	and such the term in hell!	
	—Wherefore in purity	
	and love and virtue keep	
	both mind and tongue alway.	

II. NĀLAKASUTTA

	11. 1(111111111111111111111111111111111	
ı.	Ānandajāte tidasagane patīte Sakkañ ca Indam sucivasane ca deve dussam gahetvā atirīva thomayante Asito isi addasa divāvihāre	[6 7 9]
2.	Disvāna deve muditamane udagge cittim karitvā idam avocāsi tattha. 'Kim devasamgho atirīva kallarūpo' Dussam gahetvā bhamayatha kim paticca?	[680]
3	Yadā pi āsi asurehi sangamo, jayo surānam, asurā parājitā, tadā pi n' etādiso lomahamsano Kim abbhutam datthu marū pamoditā?	[681]
4	Selantı gäyantı ca vädayantı ca bhujānı pothentı ca naccayantı ca Pucchāmı vo 'ham, Merumuddhavāsıne; dhunātha me samsayam khippa, mārisā '	[682]
5	'So Bodhisatto ratanavaro atulyo manussaloke hitasukhatāya jāto Sakyāna' gāme janapade Lumbhineyye! —Ten' amha tutthā atiriva kallarūpā	[683]
6	So sabbasattuttamo aggapuggalo narâsabho sabbapajānam uttamo vattessati cakkam Isivhaye vane, nadam va sīho balavā migâdhibhū'	[684]
7	Tam saddam sutvā turitam avamsarī so, Suddhodanassa tada bhavanam upāgamī. Nīsajja tattha īdam avocāsī Sakye: Kuhīm kumāro, aham apī datthukāmo	[685]
8.	Tato kumāram, jalitam iva suvannam ukkāmukhe va sukusalasampahattham daddallamānam siriyā anomavannam dassesu' puttam Asitavhayassa Sakyā	[686]

9 Disvā kumāram, sikhim iva pajjalantam, 687] tārāsabham va nabhasigamam visuddham, suriyam tapantam saradar iv' abbhamuttam, ānandajāto vipulam alattha pītim.

F. 688]	Book 3, Sutta 11. Assta's Nunc Dimitis	167
	A canopy aloft the gods upheld, with ribs of gold to spread the thousand widths of its expanse, while fans were waved on wands of gold, —yet none could see who held, or waved	[688]
	Beneath that canopy so white there lay—like gold on samite laid— the babe, whom that swart anchorite, with matted locks, took up with joy.	[689]
	He took him up, and when his gaze found marks and signs his lore knew well, he lifted up his voice and cried — 'He has no peer! He's mankind's best!'	[690]
	Here, rising thoughts of his approaching end reduced the sage to tears, whereat alarmed the Sákyans asked the weeping sage to say if danger would beset the new-born child	[691]
	Seeing the Sákyans so disquieted, the sage made answer thus:—No harm to him can I foresee; no danger threatens him; no common clay is he;—give heed to me	[692]
	To All-Enlightenment this child shall grow; in Utter Holiness, by pity moved, Truth's Wheel a-rolling he shall set, and spread his Saving Rule abroad both far and wide	[693]
	But few are my remaining days of life, and meantime death will end my dwindling span, nor shall I hear his weighty Doctrine preached 'Tis only this that saddens me the while.	[694]
	Cheering the Sákyans with his heart'ning words the sage from out the precincts passed, to lead the Higher Life By pity moved, he bade his sister's son embrace the matchless Truth —	[695]
	"Nephew (said he), when, later, thou shalt hear that. 'Th' All-Enlighten'd Buddha treads the Path his Doctrine shows',—go, seek him out, explore his gospel, lead the higher life with Him"	[696]

	Sutta-Nīpāta, Vagga 3, Sutta 11 [Sn. 3.1	11.19
19.	Tenânusittho hitamanasena tādinā anāgate paramavisuddhadassinā so Nālako upacitapuññasañcayo 'Jinam' patikkham parivasi rakkhitindriyo.	[697]
20.	Sutvāna ghosam 'Jinavaracakkavattane' gantvāna disvā isinisabham pasanno moneyyasettham munipavaram apucchi, samāgate Asitavhayassa sāsane.	[698]
	$(Vatthugar{a}thar{a}\ mtthutar{a}\)$	
21	"Aññātam etam vacanam Asıtassa yathātatham, tam tam, Gotama, pucchāma sabbadhammāna' pāragum:	[699] —
22.	Anagārıy' upetassa bhikkhācarıyam jigimsato, Muni, pabrūhi me puttho moneyyam uttamam padam "	[700]
23	Moneyyan te upaññissam (ta Bhagavā) dukkaram durabhisambhayam. Handa te nam pavakkhāmi:— 'Santhambhassu, dalho bhava'.	[701]
24	Samānabhāgam kubbetha gāme akkutthavandıtam; manopadosam rakkheyya, santo anunnato care	[702]
25	Uccāvacā niccharanti dāye aggisıkhûpamā, narıyo munım palobhenti;—tā su tam mā palobhayum.	[703]
26	Virato methunā dhammā, hitvā kāme parovare, aviruddho asāratto pānesu tasathāvare,	[704]
27.	'yathā aham tathā ete, yathā ete tathā aham' attānam upamam katvā na haneyya na ghātaye	[705]
28.	Hitvā icchañ ca lobhañ ca, yattha satto puthujjano, cakkhumā patipajjeyya, tareyya narakam imam.	[706]
29	Unûdaro mitāhāro appicch' assa alolupo; sa ve icchāya nicchāto, aniccho hoti nibbuto.	[707]

F. 697]	Book 3, Sutta 11. Assta's Nunc Dimitis	169
	Thus counsell'd by that kindly, helpful saint (the destined heir of utter holiness) this Nālaka lived on, in affluence of garner'd merit, keeping watch o'er Sense, till He, the future 'Conqueror', should come.	[697]
	But when news came 'a Conqueror has set his Wheel of Truth a-rolling', straight he sought, and found Him,—found Him and, believing, asked that prince of seers (since now the time once set by Asita had come) — 'What makes "a Sage"?'	[698]
	(End of the Introductory verses)	
Nālaka:	What Asita foretold (said Nālaka) has turned out true! So tell me, Gotama, (whose mind has fathom'd ev'ry mental state)—	[699]
	when home is left to lead the Almsman's life, expound, o Sage, a sage's perfect way.	[700]
The Lord	Learn then that perfect way (the Lord replied), 'Tis hard to compass, hard to tread, but still its secret I'll impart —'Stand firm, stand fast!'	[701]
	Come praise, come blame,—still take it all as one. Let neither mar thine equanimity; let blame perturb thee not, nor praise inflate.	[702]
	Though lone the wood, sense-objects great and small spring up, e'en there, like sudden tongues of fire; yea, women tempt the solitary sage, see thou to it that women tempt not thee!	[703]
	Rejecting carnal joys, to pleasure dead, with naught that lives to crib or cabin thee	[704]
	take pattern from thyself, Forbear to slay —with thine or other's hand—the strong or weak; but say. These are as I am, I as they!	[705]
	By shedding all desires and covetise, pick thine appointed way where fools stick fast. Let insight guide thee through this hell on earth.	[706]
	With empty belly, diet spare, few wants, live temperate. When once desires are quelled, their passing ushers in the calm of Peace.	[707]

170	Sutta-Nīpāta, Vagga 3, Sutta 11 [Sn. 3	.11 30
30	 Sa pındacāram caritvā vanantam abhihāraye upatţhito rukkhamūlasmim āsanûpagato muni. 	[708]
31	Sa jhänapasuto dhiro vanante ramito siyä, jhäyetha rukkhamülasmim attänam abhitosayam.	[709]
32	Tato ratyā vivasane gāmantam abhihāraye; avhānam nâbhinandeyya abhihārañ ca gāmato.	[710]
33	Na munı gämam āgamma kulesu sahasā care, ghāsesanam chınnakatho na vācam payutam bhane.	[711]
34	'Alattham yad, ıdam sādhu, nâlattham, kusalām ıtı'; ubhayen' eva so tādī rukkham va upanıvattatı	[712]
35	Sa pattapānī vicaranto, amūgo mūgasammato, appam dānam na hīleyya, dātāram nāvajāniya	[713]
36	Uccāvacā hi patipadā Samanena pakāsitā, na pāram digunam yanti, na idam ekagunam mutam	[714]
37	Yassa ca visatā na 'tthi chinnasotassa bhikkhuno, kiccākiccapahīnassa parilāho na vijjati.	[715]
38	Moneyyan te upaññissam:— (ti Bhagavā) Khuradhārûpamo bhave, jivhāya tālum āhacca udare samyato siyā,	[716]
39	alīnacitto ca siyā, na câpi bahu cintaye, nirāmagandho asito brahmacariyaparāyano.	[717]
40	Ekâsanassa sıkkhetha, Samanûpāsanassa ca Ekattam monam akkhātam. Eko ce abhıramissası,	[718]
41	atha bhāsihi dasa disā Sutvā dhīrānam nigghosam jhāyīnam kāmacāginam tato hiriñ ca saddhañ ca bhiyyo kubbetha māmako.	[719]
42	. Tan nadīhi vijānātha sobbhesu padaresu ca· —saņantā yanti kussubbhā, tunhī yāti mahôdadhi	[720]

F. 708]	Book 3, Sutta 11. Asta's Nunc Dimittis	171
	Thine alms-round o'er, within thy wood repair and take thy seat beneath a spreading tree	[708]
	There, in those dear recesses, find thy bliss beneath thy tree in lonely Reverie	[709]
	At morn thy village seek, but take no joy in invitations or in lavish gifts,	[710]
	race not from door to door, in quest of alms seal thou thy lips and proffer no request	[711]
	'They gave,—'twas well! Refused was I,—'tis well!' —thus minded seek, in either case, thy tree	[712]
	As—seeming dumb, but nowise dumb at all—thou goest bowl in hand, disdain no gift however humble, nor the giver scorn	[713]
	My Rule embraces all things great and small; its single path alone conducts to Peace, but never once can senses Peace discern	[714]
	But when an Almsman, from this welter freed, has shed his cravings, old anxieties about behaviour cease, distress departs	[715]
	Learn then this perfect way (the Lord went on); —be like the razor safe within its sheath; clap tongue to palate, master appetite,	[716]
	alert of mind, keep random thoughts at bay; be redolent of virtue, quit of ties, absorbed in nothing save the Higher Life;	[717]
	live like true anchorite alone, aloof, remember 'Wisdom in Detachment lies'. And, if in solitude thou takest joy, north, south, and east, and west thy fame shall spread.	[718] [719]
	And when thou hearest eulogies of those who steadfast prove, woo Reverie, and shun pleasures of sense, let this but stimulate thy faith and meekness, follower of mine	
	From rivers, cataracts, and deeps learn this	[720]

- 43. Yad ūnakam, tam sanatı, yam pūram, santam eva tam; [721] addhakumbhûpamo bālo, rahado pūro va pandito
- 44. Yam Samano bahu bhāsatı upetam atthasamhıtam, [722] jānam so Dhammam deseti, jānam so bahu bhāsatı.
- 45 Yo ca jānam samyatatto, jānam na bahu bhāsatı, [723] sa muni monam arahati, sa muni monam ajihagā ti.

12 DVAYATĀNUPASSANĀSUTTA

Evam me sutam Ekam samayam Bhagavā Sāvatthıyam viharatı Pubbârame Mıgāramātu pāsāde. Tena kho pana samayena Bhagavā tadahuposathe, pannarase punnāya punnamāya rattıyā bhikkhusamghaparıvuto abbhokāse nısınno hotı Atha kho Bhagavā tunhībhūtam tunhībhūtam bhikkhusamgham anuviloketvā bhikkhū āmantesı —Ye te, bhikkhave, kusalā dhammā arıyā nıyyānıkā sambodhagāmıno, tesam vo, bhikkhave, kusalānam dhammānam arıyānam nıyyānıkānam sambodhagāmīnam kā upanısā savanāyâtı i—iti ce, bhikkhave, pucchitāro assu, te evam assu vacanīyā Yāvad eva dvayatānam dhammānam yathābhūtam ñānāyâtı Kiñ ca dvayatam vadetha —"Idam dukkham, ayam dukkhasamudayo" ti—ayam ekânupassanā, "Ayam dukkhanırodho, ayam dukkhanırodhagāmınī patipadā ti"—ayam dutiyânupassanā Evam sammādvayatânupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pātikamkham,—ditthe va dhamme aññā; sati vā upādisese anāgāmitā ti.

Idam avoca Bhagavā, idam vatvā Sugato, athaparam etad avoca Satthā —

- 1. Ye dukkham na-ppajānanti atho dukkhassa sambhavam, [724] yattha ca sabbaso dukkham asesam uparujjhati, tañ ca Maggam na jānanti dukkhûpasamagāminam,
- 2. cetovimuttihīnā te atho paññāvimuttiyā; [725] abhabbā te antakiriyāya, te ve jātijarûpagā.
- 3 Ye ca dukkham pajānanti atho dukkhassa sambhavam, [726] yattha ca sabbaso dukkham asesam uparujjhati, tan ca Maggam pajānanti dukkhûpasamagāminam,
- 4. cetovimuttisampannā atho paññāvimuttiyā; [727] bhabbā te antakiriyāya, na te jātijarûpagā.

F. 721]	Book 3, Sutta 11. Asita's Nunc Dimittis	173
	Yes, emptiness is loud, but fullness, calm, the fool's a half-filled crock; the sage, a lake.	[721]
	Whene'er the Anchorite holds forth, his words are apposite and fraught with deep import, with knowledge he expounds the Doctrine's gist, and from the amplitude of knowledge speaks	[722]
	But he whose knowledge goes with self-control, the sage who, though he knows, eschews much speech, 'tis he has wisdom won,—and wisdom found	[723]

Sutta 12. Pairs to grasp

Thus have I heard Once while the Lord was staying at Sāvatthī in the Old Pleasaunce in the palace of Migāra's Mother, he was sitting out, on the mid-month sabbath evening, among the Almsmen Observing the Community of Almsmen around him to be wholly silent, the Lord addressed them, saying —If you are asked, Almsmen, wherefore you listen to righteous, noble, saving, and all-enlightening homilies, your answer should be that you do so in order to comprehend to the full just a single pair of ideas. When asked to what pair you allude, you will reply that the first conception is Ill and its origin, and that the second is Ill's cessation and the path leading to that Cessation. For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else, if his stuff of existence be not wholly spent, no subsequent return to earth.

Thus spoke the Lord; and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

For, those who know not Ill and how Ill grows, who neither know how Ill is stilled and quenched nor know the Way to lay all Ill to rest,	[724]
—those miss Release, alike of heart and mind, they cannot end it all and reach the goal, they tramp the round of birth, decay, and death.	[725]
But they who know both Ill and how Ill grows, and also know how Ill is stilled and quenched and know the Way that lays all Ill to rest;	[726]
—these win Release of heart, Release of mind; these surely end it all and reach the goal, these nevermore shall know decay and birth	[727]

Sıyā aññena pı parıyāyena sammādvayatânupassanā tı?—ıtı ce, bhikkhave, pucchitāro assu, 'sıyā' ti 'ssu vacanīyā Kathañ ca sıyā?—'Yam kiñci dukkham sambhoti, sabbam upadhipaccayā' ti—ayam ekânupassanā, 'Upadhīnan tveva asesavirāganirodhā na 'tthi dukkhassa sambhavo' ti,—ayam dutiyânupassanā Evam sammā—pe—athâparam etad avoca Satthā.—

5 Upadhinidana pabhavanti dukkha ye keci lokasmim anekarupa Yo ve avidva upadhim karoti, punappunam dukkham upeti mando. Tasma pajanam upadhim na kayira dukkhassa jatippabhavanupassi ti. [728]

Sıyā aññena pı parıyāyena sammādvayatânupassanā tı?—ıtı ce, bhikkhave, pucchıtāro assu, 'sıyā' tı 'ssu vacanīyā Kathañ ca sıyā?—'Yam kıñcı dukkham sambhotı, sabbam avıjjāpaccayā' tı—ayam ekânupassanā; 'Avıjjāya tveva asesavırāganırodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutiyânupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

6 Jātımaranasamsāram ye vajantı punappunam ıtthabhāv-aññathābhāvam avijjāy' eva sā gatı.

[729]

7 Avıjjā h' ayam mahāmoho, yen' ıdam samsıtam cıram; vijjāgatā ca ye sattā, nâgacchantı punabbhavan ti

[730]

Sıyā aññena pı . . . Kathañ ca sıyā?—'Yam kıñcı dukkham sambhotı, sabbam samkhārapaccayā' tı—ayam ekânupassanā, 'Samkhārānan tveva asesavırāganirodhā na 'tthı dukkhassa sambhavo' tı—ayam dutıyânupassanā Evam sammā—pe—athâparam etad avoca Satthā.—

- 8. Yam kiñci dukkham sambhoti, sabbam samkhārapaccayā, [731] samkhārānam nirodhena na 'tthi dukkhassa sambhayo
- Etam ādīnavam ñatvā 'Dukkham samkhārapaccayā', [732]
 sabbasamkhārasamathā, saññānam uparodhanā,
 —evam dukkhakkhayo hoti;—etam ñatvā yathātatham
- 10. sammaddasā, vedaguno, samma-d-aññāya, pandītā, [733] abhibhuyya Mārasamyogam, nagacchanti punabbhavan ti

[728]

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on the Stuff of Existence, whilst the second is that, by the utter and passionless destruction of this underlying stuff, Ill cannot come about For, if an Almsman fully grasps these two ideas . . (&c, as above) . went on, as Master, to say —

Life's Stuff breeds ev'ry Ill,
—breeds all the Ills there are.
The dolt who witlessly
creates this stuff, piles Ill
on Ill Create it not,
since thence all Ills are born.

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on Ignorance, whilst the second is that, by the utter and passionless destruction of Ignorance, Ill cannot come about For, if an Almsman fully grasps these two ideas . (&c, as above). , went on, as Master, to say —

Tis Ignorance entails the dreary round [729]—now here, now there—of countless births and deaths.

'Tis Ignorance tricks purblind dolts to trudge [730] th' inexorable round from life to life,
—but no hereafter waits for him who knows.

If you are asked . . (similar paragraph about) Plastic Forces . . . went on, as Master, to say:—

All growths of Ill from Plastic Forces spring, [731] if Plastic Forces cease, no Ill can grow.

Aware that Plastic Forces breed all Ill, [732] and clear that Ill's destruction comes about by stilling each and ev'ry Plastic Force and breaking down perceptions utterly,

the wise—clear-eyed, equipped with Lore, who know— [733] o'ercoming Māra's yoke, face birth no more

Sıyā añnena pı . . . Kathan ca sıyā?—'Yam kincı dukkham sambhotı, sabbam viñnānapaccayā' tı,—ayam ekânupassanā; 'Viñnānassa tveva asesavirāganirodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutiyânupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

- Yam kiñci dukkham sambhoti, sabbam viññānapaccayā; [734] viññānassa nirodhena na 'tthi dukkhassa sambhavo.
- 12 Etam ādīnavam ñatvā: 'Dukkham viñnanapaccayā', [735] viñnānûpasamā bhikkhu nicchāto parinibbuto ti

Sıyā aññena pi . . . Kathañ ca sıyā — 'Yam kıñcı dukkham sambhotı, sabbam phassapaccayā' ti—ayam ekânupassanā, 'Phassassa tveva asesavırāganırodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutıyânupassanā. Evam sammā—pe—athâparam etad avoca Satthā —

- 13. Tesam phassaparetānam bhavasotânusārınam [736] kummaggapatıpannānam ārā samyojanakkhayo.
- Ye ca phassam pariññāya, aññāya upasame ratā, te ve phassâbhisamayā nicchātā parinibbutā ti.

Sıyā añnena pı . . . Kathan ca sıya?—'Yam kıncı dukkham sambhotı, sabbam vedanāpaccayā' tı,—ayam ekânupassanā, 'Vedanānam tveva asesavırāganırodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutıyânupassanā Evam sammā—pe—athâparam etad avoca Satthā:—

- Sukham vā yadı vā dukkham adukkhamasukham saha, [738] ajjhattan ca bahıddhā ca yam kıncı atthi veditam,
- —etam 'dukkhan' ti ñatvāna mosadhammam palokinam phussa phussa vayam passam, evam tattha vijānāti vedanānam khayā bhikkhu nicchāto parinibbuto.

Siyā aññena pı . Kathañ ca sıyā?—'Yam kıñci dukkham sambhotı, sabbam tanhāpaccayā' tı,—ayam ekânupassanā; 'Tanhāya tveva asesavırāganirodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutıyânupassanā Evam sammā—pe—athâparam etad avoca Satthā —

- 17. Tanhādutiyo puriso, dīgham addhāna' samsaram, [740] itthabhāv-aññathābhāvam samsāram nâtivattati
- 18. Etam ādīnavam ñatvā: Tanhā dukkhassa sambhavam, [741] vītatanho anādāno sato bhikkhu paribbaje ti.

as Master, to say.—

All growths of Ill from Consciousness arises

All growths of Ill from Consciousness arise; [734] no Ills can grow, if Consciousness be stilled.

Aware that Consciousness begets all Ills, [735] and clear that Ill's destruction comes about by stilling Consciousness, the Almsman, quit of Consciousness, finds everlasting Peace.

If you are asked. (similar paragraph about) Contact (between a sense and its object in perception)... went on, as Master, to say—

If you are asked . . . (similar paragraph about) Consciousness . . . went on,

Far, far, from bursting bonds are Contact's thralls, who drift along life's swirling stream, astray. [736]

But they who Contact comprehend and know, who fathom all that Contact means,—these, quit of Contact, find the everlasting Peace. [737]

If you are asked . . . (similar paragraph about) Feelings . . . went on, as Master, to say.—

All Feelings, inly bred or from without,
—with pain or pleasure, or with neither, fraught—

the Almsman knows as Ills,—vain fleeting things [739] that come and go. From Feelings cleansed, he finds, when feelings die, the everlasting Peace

If you are asked . . . (similar paragraph about) Cravings . . . went on, as Master, to say —

Wedded to Cravings, man perforce must pass [740] from life to life, must trudge now here, now there, yet never ends rebirth's exacting round.

Aware that Ills are Cravings' progeny, [741] quell Cravings; clutch at nothing, watchful be, O Almsman, as you go your homeless way

Sıyā aññena pı . . . Kathañ ca sıyā — 'Yam kıñcı dukkham sambhotı, sabbam upādānapaccayā' tı,—ayam ekânupassanā, 'Upādānānan tveva asesavırāganırodhā na 'tthı dukkhassa sambhavo' tı,—ayam dutıyânupassanā Evam sammā—pe—athâparam etad-avoca Satthā.—

- 19 Upādānapaccayā bhavo, bhūto dukkham nigacchati; [742] 1ātassa maranam hoti, eso dukkhassa sambhavo
- 20. Tasmā upādānakkhayā samma-d-aññāya pandıtā [743] jātikkhayam abhiññāya nâgacchantı punabbhavan tı.

Sıyā aññena pi . . Kathañ ca sıyā — 'Yaṁ kıñcı dukkhaṁ sambhotı, sabbam ārambhapaccayā' tı,—ayam ekânupassanā; 'Ārambhānan tveva asesavırāganırodhā na 'tthi dukkhassa sambhavo' tı,—ayam dutıyânupassanā Evam sammā—pe—athâparaṁ etad avoca Satthā —

- 21. Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā; [744] ārambhānam nirodhena na 'tthi dukkhassa sambhavo
- 22. Etam ādīnavam ñatvā 'Dukkham ārambhapaccayā', [745] sabbārambham patinissajja anārambhe vimuttino
- 23. ucchinnabhavatanhassa santacittassa bhikkhuno [746] vitinno jätisamsäro, na 'tthi tassa punabbhavo ti.

Sıyā aññena pi . Kathañ ca siyā?—'Yam kıñcı dukkham sambhoti, sabbam āhārapaccayā' tı,—ayam ekânupassanā; 'Āhārānan tveva asesavırāganırodhā na 'tthı dukkhassa sambhavo' tı,—ayam dutıyânupassanā Evam sammā—pe—athâparam etad avoca Satthā:—

- 24. Yam kinci dukkham sambhoti, sabbam āhārapaccayā, [747] āhārānam nirodhena na 'tthi dukkhassa sambhavo
- 25 Etam ādīnavam ñatvā 'Dukkham āhārapaccayā', [748] sabbāhāram pariññāya sabbāhāram anissito,
- 26. ārogyam samma-d-aññāya āsavānam parikkhayā [749] samkhāya sevī dhammattho samkham na upeti vedagū ti

Sıyā aññena pi ... Kathañ ca sıyā?—'Yaṁ kıñcı dukkham sambhotı, sabbam ıñıntapaccayā' tı,—ayam ekânupassanā; 'Iñıntānan tveva asesavırāganırodhā na 'tthi dukkhassa sambhavo' tı,—ayaṁ dutıyânupassanā. Evam sammā—pe—athâparaṁ etad avoca Satthā —

27. Yam kiñci dukkham sambhoti, sabbam iñjitapaccayā, [750] iñjitānam nirodhena na 'tthi dukkhassa sambhavo.

[750]

If you are asked ... (similar paragraph about) Life's Fuel ... went on, as Master, to say —

Life's Fuel feeds existence; what exists [742] meets Ills, what's born must die, and so springs Ill.

The wise, who see that Fuel's stoppage stops [743] rebirth, are saved by insight from rebirth

If you are asked . (similar paragraph about) toiling and moiling (at good works for 'merit's sake') . . went on, as Master, to say —

All growths of Ill from quest of 'merit' spring; [744] if 'merit's' quest be stopped, no Ill can grow

Marking how 'merit's' baleful quest breeds Ills, [745] the Almsman who discards it all and wins

Release, who craves no more for life renewed but garners peace of heart, has passed beyond rebirth and ne'er again shall be reborn.

If you are asked . . (similar paragraph about) Sustenance . . . went on, as Master, to say —

All growths of Ill from Sustenance proceed; [747] if Sustenance be stopped, no Ills can grow

Marking how baleful Sustenance breeds III, [748]—plumb, comprehend, forswear all Sustenance!

Know inward Health by casting Cankers out; [749] walk circumspectly; keep the faith; for, so, by Lore the sage transcends the scheme of things.

If you are asked . . . (similar paragraph about) Waverings . . . went on, as Master, to say —

All growths of Ill from Waverings proceed; if Waverings be stilled, no Ills can grow.

28. Etam ādīnavam ñatvā 'Dukkham ıñjıtapaccayā', tasmā ejam ossajja, samkhāre uparundhıya, anejo anupādāno sato bhikkhu paribbaje ti

[751]

Sıyā aññena pı . . . Kathañ ca sıyā — 'Nıssıtassa calıtam hotîtı',—ayam ekânupassanā, 'Anıssıto na calatîtı',—ayam dutıyânupassanā. Evam sammā —pe—athâparam etad avoca Satthā:—

29 Anissito na calati; nissito ca upādiyam itthabhāvaññathābhāvam samsāram nâtivattati. [752]

30. Etam ādīnavam ñatvā 'Nissayesu mahabbhayam', anissito anupādāno sato bhikkhu paribbaje ti.

[753]

Siyā aññena pi .. Kathañ ca siyā?—'Rūpehi, bhikkhave, āruppā santatarā' ti,—ayam ekânupassanā, 'Āruppehi nirodho santataro' ti,—ayam dutiyânupassanā. Evam sammā—pe—athâparam etad avoca Satthā:—

31. Ye ca rūpûpagā sattā ye ca āruppavāsino, nirodham appajānantā āgantāro punabbhavam.

[754]

32. Ye ca rūpe pariññāya arūpesu susanthitā, nirodhe ye vimuccanti, te janā maccuhāyino ti.

[755]

Sıyā aññena pi... Kathañ ca sıya?—Yam, bhıkkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamanabrāhmınıyā pajāya sadevamanussāya 'Idam saccan' tı upanıjjhāyıtam, tadam arıyānam 'Etam musā' tı yathābhūtam sammappaññāya suddıttham,—ayam ekânupassanā; 'Yam, bhikkhave, sadevakassa—pe—sadevamanussāya "Idam musā" tı upanıjjhāyıtam, tadam arıyānam 'Etam saccan' tı yathābhūtam sammappaññāya suddıttham', ayam dutıyânupassanā Evam sammā—pe—athâparam etad avoca Satthā.—

33 Anattanı attamānam passa lokam sadevakam nıvittham nāmarūpasmım 'Idam saccan' tı maññatı.

[756]

34 Yena yena hi maññanti, tato tam hoti aññathā; tam hi tassa musā hoti, mosadhammam hi ittaram

[757]

35 Amosadhammam nibbānam;—tad arīyā saccato vidū, te ve saccābhīsamayā nicchātā parinibbūtā ti

[758]

F. 751]

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[753]

Marking how baleful Waverings breed Ills, banish distraction; quench each plastic force. Still unperturbed, still passionless, alert, and watchful, Almsman, go your homeless way.

If you are asked . . . (similar paragraph about) Quaking . went on, as Master, to say —

No Quakings trouble independent minds, [752] but thralls must tramp life's rounds, now here now there.

Marking how baleful thraldom fosters Ills, in independence, Almsman, unattached, alert, and watchful, go your homeless way.

If you are asked whether there is yet another way of grasping the two ideas, and in what way, you will reply that the first conception is that the Formless is calmer than what has Form, whilst the second is that Cessation is calmer than the Formless. For, if an Almsman fully grasps these two ideas . . (&c, as above) went on, as Master, to say —

The denizens of Form and Formless worlds [754] blind to Cessation, face rebirth anew.

But they who, versed in Form and Formlessness, have in Cessation found Deliverance, in triumph leave behind them Death's domain. [755]

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Truth has been rightly viewed as falsehood by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Truth what the world accounts falsehood. For, if an Almsman fully grasps these two ideas $(\mathfrak{S}_{c}, as\ above)$. went on, as Master, to say.—

How pride of Self (where Self is none) inflates [756] the world of gods and men! How sure they feel of personality's undoubted truth!

Picture it as they will, it's all a lie! [757]

—A lie because all fleeting things are false

No lie's Nirvana! This the Noble know, [758]—they whom from hankerings the Noble Truths have freed, and crowned with everlasting Peace.

Sıyā aññena pi pariyāyena sammādvayatânupassanā tı?—Itı ce, bhikkhave, pucchitāro assu, 'siyā' ti 'ssu vacanīyā Kathañ ca siyā?—Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam sukhan' ti upanijjhāyitam, tadam ariyānam 'Etam dukkhan' ti yathābhūtam sammappaññāya sudditṭham,—ayam ekânupassanā, Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam dukkhan' ti upanijjhāyitam, tadam ariyānam 'Etam sukhan' ti yathāpaññāya suddittham,—ayam dutiyânupassanā. Evam sammādvayatânupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikamkham,—ditthe va dhamme aññā, sati vā upādisese anāgāmitā ti

Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā —

- 36 Rūpā saddā rasā gandhā phassā dhammā ca kevalā [759] itthā kantā manāpā ca, yāvat' 'atthîtı' vuccatı.
- 37 Sadevakassa lokassa ete vo sukhasammatā, [760] yattha c' ete nirujjhanti, tam nesam dukkhasammatam
- 38 'Sukhan' tı dıttham arıyehı sakkāyass' uparodhanam; [761] paccanīkam ıdam hoti sabbalokena passatam
- 39. Yam pare 'sukhato' āhu, tad arıyā āhu 'dukkhato', [762] yam pare 'dukkhato' āhu, tad arıyā 'sukhato' vıdū
 —Passa dhammam durājānam, sampamūlh' ettha avıddasū.
- 40 Nivutānam tamo hoti, andhakāro apassatam; [763] satañ ca vivatam hoti, āloko passatām iva, santike na vijānanti magā Dhammass' akovidā
- 41 Bhavarāgaparetehi bhavasotānusārihi [764] Māradheyyānupannehi nâyam Dhammo susambudho
- 42 Ko nu, aññatra-m-ariyehi, padam sambuddhum arahati, [765] yam padam samma-d-aññāya parinibbanti anāsavā ti?

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandum Imasmim kho pana veyyākaranasmim bhaññamāne satthimattānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsu.

Mahāvaggo tatīyo

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Weal has been rightly viewed as III by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Weal what the world accounts III For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else—if his stuff of existence be not wholly spent—no subsequent return to earth

Thus spake the Lord, and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

Forms, sounds, tastes, smell, touch, thoughts—please, charm, and cheer, whilst deemed t'exist and have reality	[759]
The world accounts them boons, them hails as Weal. But when they pass away, they 're ranked as Ills!	[760]
The Noble rank as Weal the utter rout of personality,—on this the Seer joins issue with the purblind world at large	[761]
The Noble count as 'Ill' the worldling's 'Weal', the worldling's 'Ill' the Noble hail as 'Weal'—This puzzling thought perplexes empty pates	[762]
Behind the veil is gloom; th' unseeing dwell in utter darkness. All is clear as day to virtue's eye, but hid—though nigh at hand—from brutish strangers to the Doctrine's truth.	[763]
This Truth eludes the ken of those who pine for life's continuance, who drift along life's swirling stream in Māra's deadly grip.	[764]
Who, save the Noble, has a right to know how, Cankerless, men pass away—to Peace?	[765]

Thus spoke the Lord Glad at heart, those Almsmen rejoiced in what the Lord had said During this exposition, the hearts of some three score Almsmen were delivered from Cankers once for all.

End of the Long Book

IV. ATŢHAKAVAGGA

I. KĀMASUTTA

	I. KAMASUTTA	
ı.	Kāmam kāmayamānassa tassa ce tam samıjjhati, addhā pītımano hotı laddhā macco yad ıcchatı	[766]
2.	Tassa ce kāmayānassa chandajātassa jantuno te kāmā parihāyanti, sallaviddho va ruppati.	[767]
3.	Yo kāme parivajjeti—sappassêva padā siro—, so imam visattikam loke sato samativattati.	[768]
4	Khettam vatthum hıraññam vā gavâssam dāsaporısam thiyo bandhū puthū kāme yo naro anugijihati,	[769]
5•	abalā va nam balīyantı, maddante nam parıssayā; tato nam dukkham anvetı, nāvam bhınnam ivôdakam.	[770]
6	Tasmā jantu sadā sato kāmāni parivajjaye; te pahāya tare ogham, nāvam sitvā va, pāragū ti.	[771]
	2. Guhatthakasutta	
	 Satto guhāyam bahunâbhichanno tittham naro mohanasmim pagālho dūre vivekā hi tathāvidho so; kāmā hi loke na hi suppahāyā. 	[772]
	 Icchānidānā bhavasātabaddhā te duppamuñcā, na hi aññamokkhā, pacchā pure vā pi apekkhamānā ime va kāme purime va jappam. 	[773]
	3 Kāmesu gıddhā pasutā pamūlhā avadāniyā te visame nivitthā dukkhûpanītā paridevayanti — Kim su bhavissāma ito cutāse?	[774]

IV. THE BOOK OF OCTADS

Sutta 1. Desires

The man whose heart's desires are gratified is glad indeed to see success secured.	[766]
But, if his heart's desires and aims be foiled, he smarts as if a dart had wounded him	[767]
Yet, should he shun desires as he would shun a snake's head underfoot, by vigilance he overcomes the world's seductive lures.	[768]
Whoso with boundless appetite desires fields, lands, or gold, herds, horses, women, serfs, and kinsfolk,—him tumultuous desires	[769]
(weak though they seem) o'ercome at last; they crush their victim. Hereon Ills come surging in, like waves that flood some wrecked ship's crazy hold.	[770]
Therefore by watchfulness discard desires, expel them; bale your ship, and cross the Flood to safety's haven on the Further Shore	[771]

Sutta 2. The Octad of the Den

Sutta 2. The Octat of the Ben	
Cooped in a den of clay o'ergrown with growths and bogged in crassness dense, a man is far from inward peace. For, hard indeed it is to give up pleasures here.	[772]
The creatures of desire, mere slaves of mundane joys, shall scarce be saved,—since none by others can be saved, who ask to live To-day or Yesterday afresh	[773]
Through pleasure's hot pursuit, its frenzied votaries close-fisted grow and base, till, plunged in Ills, they cry — 'What shall we be, when dead?'	[774]

186	Sutta-Nīpāta, Vagga 4, Sutta 2	[Sn. 4.2.4
	4. Tasmā hi sikkhetha idh' eva jantu yam kiñci jaññā 'visaman' ti loke na tassa hetu visamam careyya, —appam h' idam jīvitam āhu dhīrā	[775]
	Passāmi loke pariphandamānam pajam imam tanhagatam bhavesu; hīnā narā maccumukhe lapanti avītatanhāse bhavâbhavesu.	[776]
	6. Mamāyite passatha phandamāne, macche va appodake khīnasote; etam pi disvā amamo careyya bhavesu āsattim akubbamāno	[777]
	 Ubhosu antesu vineyya chandam, phassam pariññāya anānugiddho, yad attagarahī tad akubbamāno na lippatī ditthasutesu dhīro. 	[778]
	8. Saññam pariññā vitareyya ogham pariggahesu muni nôpalitto abbūļhasallo caram appamatto nâsimsatī lokam imam parañ ca.	[779]
	3. Dutthatthakasutta	
	1. Vadantı ve dutthamanā pı eke, aññe pı ve saccamanā vadantı; vādañ ca jātam munı no upeti, tasmā munī na 'tthı khılo kuhıñci.	[780]
	 Sakam hi ditthim katham accayeyya chandânunīto ruciyā nivittho sayam samattāni pakubbamāno? —Yathā hi jāneyya, tathā vadeyya 	[781]

F. 775]	Book 4, Sutta 2. The Den	187
	So learn betimes, learn here and now Let nothing base tempt thee to baseness here. —This life is brief, say seers.	[775]
	I see distracted folk agog for lives to come, —abjects who howl in face of death, through lust to live.	[776]
	Parting from cherished things others distracts,—like fish stranded when streams give out. Mark this and self-less walk, nor pine for lives to come	[777]
	When feelings tempt no more —at start or close—because all taste for them is dead, —then, doing nothing which his heart condemns, the sage is proof 'gainst things of sense.	[778]
	Aware of senses' scope, and safe across the Flood, unstained by hankerings, the sage—his barb plucked out—strides bravely on, nor craves life here, or anywhere.	[779]
	Sutta 3. The Octad of Malice	
	From spite, or honestly, are charges spread abroad, but, as all fail to hit the sage, his heart is light.	[780]
	When inclination prompts and self-will reigns, shall men desert their cherished views? —Their outlook shapes their speech.	[781]

188	Sutta-Nīpāta, Vagga 4, Sutta 3	[Sn. 433
	3. Yo attano silavatānı jantu anānuputtho ca paresa' pāvā, 'anariyadhammam' kusalā tam āhu yo ātumānam sayam eva pāvā	[782]
	4 Santo ca bhikkhu abhinibbutatto, 'iti 'han' ti sīlesu akatthamāno, tam 'ariyadhammam' kusalā vadanti, yass' ussadā na 'tthi kuhiñci loke.	[783]
	 Pakappıtā samkhatā yassa dhammā purakkhatā santı avīvadātā; yad attanı passati ānısamsam, tan nıssıto kuppa-paticca-santim. 	[784]
	 Ditthīnivesā na hi svâtivattā, dhammesu niccheyya samuggahītam. Tasmā naro tesu nivesanesu nirassati ādiyati-cca dhammam. 	[785]
	7. Dhonassa hi na 'tthi kuhiñci loke pakappitā ditţhi bhavâbhavesu; māyañ ca mānañ ca pahāya dhono sa kena gaccheyya?—Anūpayo so.	[786]
	8. Upayo hi dhammesu upeti vādam; anūpayam kena katham vadeyya? Attam nirattam na hi tassa atthi; —adhosi so ditthim idh' eva sabbam.	[787]
	4 SUDDHATTHAKASUTTA	
	 'Passāmı suddham paramam arogam; dıtthena samsuddhı narassa hotı!'	[788]

F. 782]	Book 4, Sutta 3. Malice	189
	The man who sings, unasked, his virtue's praise, is styled 'ignoble' by adepts for talking of himself	[782]
	The Almsman true, at peace, not vaunting virtues rare, adepts as 'noble' hail, because he's not puffed up.	[783]
	When wrong conceptions fill the mind with prejudice, the man who looks to find a blessing there, builds hopes of Peace on shifting sands.	[784]
	As rooted prejudice is hard to quell, a man should test ideas he holds, discarding freely, till he holds the Doctrine's truth.	[7 ⁸ 5]
	The inly-washen saint, now freed from fancies fond of life hereafter, stripped of pride and error,—how place him? He stands apart!	[786]
	Their mental states define men with propensities. But how define the man with none?—who nought asserts and naught denies, but waves all theories aside?	[787]
	Sutta 4. The Octad of Purity 'Lo! man pure, perfect, hale, made pure by views he holds!' —Convinced 'perfection's found' through such imaginings, 'experts in purity' expect to come to know!	[788]

190	Sutta-Nıpāta, Vagga 4, Sutta 4 Ditthena ce suddhi narassa hoti, ñānena vā so pajahāti dukkham, aññena so sujjhati sôpadhīko, —ditthī hi nam pāva tathā vadānam.	[Sn. 4 4.2 [789]
3	. Na Brāhmano aññato suddhim āha, —ditthe sute sīlavate mute vā, puññe ca pāpe ca anūpalitto attañjaho na-y-idha pakubbamāno.	[790]
4	. Purımam pahāya aparam sıtāse ejânugā te na tarantı sangam; te uggahāyantı nırassajanti kapîva sākham pamukham gahāya.	[791]
5	Sayam samādāya vatānı jantu uccâvacam gacchatı saññasatto; vidvā ca vedehi samecca Dhammam na uccâvacam gacchatı bhūripañño	[792]
•	5. Sa sabbadhammesu visenibhūto, yam kiñci dittham va sutam mutam vā, tam eva' dassim vivatam carantam,— kenîdha lokasmim vikappayeyya?	[793]
2	Na kappayanti, na purekkharonti, 'accantasuddhîti' na te vadanti; ādānaganthaṁ gathitaṁ visajja āsam na kubbanti kuhiñci loke.	[794]
8	Simātigo Brāhmano; tassa na 'tthi ñatvā ca disvā ca samuggahītam; na rāgarāgī, na virāgaratto; tassidam na 'tthi param uggahītam.	[795]

F. 789]	Book 4, Sutta 4 Purity	191
	If dogma makes men pure,	[789]
	or if such lore ends Ill,	
	then something not the Path	
	makes pure an earthy man	
	whose views give him the lie	
	'The Path—not things of sense—	[790]
	alone brings purity,"	
	our self-less 'Brahmın' says,	
	by 'merit's' quest unsmirched,	
	aloof from mundane ends.	
	Chopping and changing fails	[791]
	to calm distracted folk,	
	—who now hold fast to this,	
	and now to that, like apes	
	that skip from bough to bough.	
	Self-prompted, slaves of Sense	[792]
	pursue austerities.	
	Not so the wise, who know,	
	who grasp the Doctune's truth.	
	When once man's thought transcends	[793]
	what sense-impressions bring,	2002
	when, thus inspired, he goes	
	his clear-eyed way,—what lure	
	can now unsettle him?	
	No 1dols these set up,	[794]
	no 'final purity'	277
	do they affirm, who burst	
	the chains of hankering	
	and yearn for nothing more.	
	Sınless, the Brahmin true,	[795]
	through ken and vision, grasps	
	at nothing; passion-free,	
	he does not plume himself	
	on being passionless.	
	No more has he to learn.	

atha kho so jarasā pi miyyati.

Book 4, Sutta 5. Perfection	193
Sutta 5. The Octad of Perfection The partisan who hugs the creed he fancies most, brands rival creeds as 'stuff'. And so strife dogs his days.	[796]
Whatever good he finds in works or things of sense, on that he fastens, set on scouting all things else.	[797]
Adepts dismiss as 'clogs' his claims and arrogance. So, Almsman, do not build on works and things of sense;	[798]
nor rear on lore or works a speculative view; nor claim to be 'as good' or 'worse' or 'better far'.	[799]
Unprejudiced and free, not based on learning's stores, owning no sect or school, holding no theories;	[800]
when pray'rs for future life —on earth, or elsewhere—cease, when scrutiny of 'creeds' no dogmas leaves behind,	[8or]
when things of sense all fail to wake a conscious thought, —how place this Brahmin true, who holds no theories?	[802]
Such frame, approve, adopt no theories at all. Works prove no 'Brahmin true', who—saved—returns no more.	[803]
Sutta 6. Vita Brevis Man's years are few, less than a hundred; should he drag on, th' end still is certain.	[804]

F. 796]

	Sutta-Nıpāta, Vagga 4, Sutta 6	[Sn. 4.6.2
2.	Socanti janā mamāyite; na hi santi niccā pariggahā, vinābhāvasantam ev'idam; iti disvā nâgāram āvase	[805]
3.	Maranena pi tam pahīyati yam puriso Mama-y-idan ti maññati. Evam pi viditvā pandito na mamattāya nametha māmako.	[806]
4.	Supinena yathā pi sangatam paṭibuddho puriso na passati, evam pi piyāyitam janam petam kālakatam na passati.	[807]
5•	Ditthā pi sutā pi te janā yesam nāmam idam pavuccati; nāmam evâvasissati akkheyyam petassa jantuno	[808]
6.	Sokaparidevamaccharam na jahantı giddhā mamāyıte; tasmā munayo, parıggaham hıtvā, acarimsu khemadassıno.	[809]
7.	Patılīnacarassa bhikkhuno bhajamānassa vivittam āsanam sāmaggiyam āhu tassa tam, yo attānam bhavane na dassaye.	[810]
8.	Sabbattha muni anissito na piyam kubbati, no pi appiyam; tasmim paridevamaccharam, panne vāri yathā, na lippati.	[811]
9.	Udabındu yathā pı pokkhare padume vārı yathā na lippatı, evam muni nôpalippati yadıdam ditthasutammutesu vā.	[812]
10.	Dhono na hi tena maññati yadidam ditthasutammutesu vā, nâññena visuddhim icchati; na hi so rajjati no virajjati	[813]

TC 01	Deal of the Day	
F. 805]	Book 4, Sutta 6. Vita Brevis	195
	Owning is grief; belongings last not	[805]
	but pass away.	
	Quit house and home then!	
	Death takes what men	[806]
	deem their possessions. Disciple mine,	
	lay claim to nothing.	
	As, when we wake,	[807]
	dream faces vanish,	[00/]
	so pass from view	
	ghosts of man's dear ones.	
	We see and hear	[808]
	friends, by their names known; but, when they pass,	
	only their names stay	
	Grief, grudging, wails	[809]
	dog th' itch for owning,	[3]
	sages find Peace	
	by owning nothing.	
	To live aloof	[810]
	in contemplation, befits the leal	
	whose journeys are done.	
	Detached, the sage	[811]
	keeps down affections;	£3
	grief, grudging, wails, like raindrops, are shed.	
	Just as no splash sullies the lotus,	[812]
	so senses leave	
	sages unsullied;	
	Cleans'd, they build hopes	[813]
	neither on senses	
	nor aught besides; they're past all passion.	
	and as Last and Lasters	

7. TISSAMETTEYYASUTTA

- Methunam anuyuttassa vighātam brūhi, mārisa; [814]
 (icc-āyasmā Tisso Metteyyo)
 sutvāna tava sāsanam viveke sikkhisāmase.
- 2. Methunam anuyuttassa mussat' evâpı sāsanam, [815] (Metteyyáti Bhagavā) micchā ca patıpajjatı;—etam tasmım anārıyam.
- 3. Eko pubbe carıtvāna methunam yo nısevatı, [816] yānam bhantam va, tam loke 'hīnam' āhu 'puthujjanam'
- 4 Yaso kittī ca yā pubbe hāyat' evâpi tassa sā; [817] etam pi disvā sikkhetha methunam vippahātave.
- 5. Samkappehi pareto so kapano viya jhäyati; [818] sutvā paresam nigghosam manku hoti tathāvidho.
- 6. Atha satthāni kurute paravādehi codito; [819] esa khvassa mahāgedho, mosavajjam pagāhati.
- 7. Pandito ti samaññāto ekacariyam adhitthito, [820] athâpi methune yutto mando va parikissati.
- 8. Etam ādīnavam natvā muni pubbāpare idha [821] ekacariyam dalham kayırā, na nisevetha methunam.
- 9. Vivekam yeva sikkhetha, etad ariyānam uttamam; [822] tena settho na maññetha; sa ve nibbānasantike.
- 10. Rittassa munino carato kämesu anapekhino [823] oghatinnassa pihayanti kämesu gadhitä pajä ti.

8 Pasūrasutta

 'Idh' eva suddhim' iti vādiyanti, nāññesu dhammesu visuddhim āhu; yam nissitā, tattha subhā vadānā paccekasaccesu puthū nivitthā. [824]

[821]

[823]

Sutta 7. Lechery

Tissa Metteyya: Tell us what harm befalls a lecher, sir, that we, thus schooled by thee, in privacy may put in practice what thou shalt enjoin.

The Lord In wickedness, outside my Doctrine's pale, the lecher lives a base, ignoble life. [815]

'Low, headlong renegade!' is what they call [816] an anchorite who stoops to lechery.

His old repute is gone, his fame departs. [817] Be warned, with all your might shun lechery!

Lewd thoughts engross his abject 'reveries', [818]
—whom others' censure leaves morose and glum,

until, to arm his wrath when thus reproached, [819] (his itch is such!) to lying he resorts

Reputed wise—whilst upright anchorite— [820] he's scouted as a dolt for lechery

These perils known, a sage should straitly walk alone, aloof, eschewing lechery.

Live then aloof (no nobler life exists!) [822] yet not puffed up.—Nirvāna's well-nigh won!

Emancipate, from passion freed, the sage in safety stands upon the Further Shore, —envied by all whom passion's bonds enslave.

Sutta 8. Warring Sects

Each claims that Purity
abides with him alone,
—but not in rival creeds;
and, though no two agree,
each yaunts his nostrum sound.

198	Sutta-Nīpāta, Vagga 4, Sutta 8	[Sn. 4.8.2
2	 Te vādakāmā parısam vigayha bālam dahanti mithu aññamaññam; vadanti te aññasitā kathojjam pasamsakāmā kusalā vadānā. 	[825]
:	3. Yutto kathāyam parisāya majjhe pasamsam iccham vinighāti hoti; apāhatasmim pana manku hoti, nindāya so kuppati randhamesī.	[826]
•	4. Yam assa vādam 'parihīnam' āhu apāhatam pañhavimamsakāse, paridevati socati hīnavādo; 'upaccagā man' ti anutthunāti.	[827]
	Ete vivādā 'samanesu' jātā; etesu ugghātinighāti hoti, etam pi disvā virame kathojjam; na h' aññadatth' atthi pasamsalābhā.	[828]
(6. Pasamsito vā pana tattha hoti akkhāya vādam parisāya majjhe, so hassati uņnamati-cca tena pappuyya tam attham yathā mano ahu.	[829]
•	7. Yā unnatı sā 'ssa vighātabhūmi, mānâtimānam vadate pan' eso; etam pi disvā na vivādayetha, na hi tena suddhim kusalā vadanti.	[830]
;	 Sūro yathā rājakhadāya puttho abhigajjam eti patisūram iccham, yen' eva so, tena palehi, sūra; pubb' eva na 'tthī yadidam yudhāya. 	[831]
•	 Ye ditthim uggayha vivādiyanti, idam eva saccan ti ca vādiyanti, te tvam vadassu Na hi te 'dha atthi vādamhi jāte patisenikattā. 	[832]
1	o. Visenikatvā pana ye caranti ditthīhi ditthim avirujjhamānā, tesu tvam kim labhetho, Pasūra, yesîdha na 'tthi param uggahītam'	[833]

F. 825] B	ook 4, Sutta 8. Warring Sects	199
<i>2</i> 2	Hot for debate, they meet; each dubs the other 'fool'; with party arguments these 'experts' wrangle on, posing for public praise.	[825]
	Eager to win the day, debaters dread defeat, sit glum when posers come, and writhe in shame when floored.	[826]
	And if the judges find against him and he fails, in anguish and with tears he sobs 'He's beaten me!'	[827]
	Let outside anchorites wage suchlike wordy wars, to win or lose the day! —Shun strife; scorn empty praise.	[828]
	But should he win the day, and praise be his, loud rings his laugh, he swells with pride to gain the prize he sought.	[829]
	His triumph lays him low; since pride now fills his talk. —Learn then to shun debate; not thence comes Purity.	[830]
	As with defiant shout the king's trained champion goes forth to find his match, so seek thy foe,—though thou hast nothing left to quell!	[831]
	But as for partisans who deem truth theirs alone, tell them, if wrangling starts, you enter not their lists.	[832]
To Pasūra, a Wanderer:	With saints whose fight is won, who pit no theory against your theories, —how can you cope with minds withdrawn from earthly things?	[833]

11. Atha tvam pavitakkam āgamā manasā ditthigatāni cintayanto, dhonena yugam samāgamā, na hi tvam sakkhasi sampayātave. [834]

9 Māgandiyasutta

 Disvāna Tanham Aratiñ ca Rāgam nâhosi chando api methunasmim Kim ev' idam muttakarīsapunnam' Pādā pi nam samphusitum na icche. [835]

Etādisañ ce ratanam na icchasi
 —nārim narindehi bahūhi patthitam—,
 ditthigatam sīlavatānujīvitam
 bhavūpapattin ca vadesi kīdisam?

[836]

- Idam vadāmîti na tassa hoti (Māgandıyâtı Bhagavā) [837] dhammesu niccheyya samuggahītam, passañ ca ditthīsu anuggahāya auhattasantim pacinam adassam.
- 4. Vinicchayā yāni pakappitāni (iti Māgandiyo) [838] te ve, muni, brūsi anuggahāya, 'ajjhattasantîti' yam etam attham katham nu dhīrehi paveditam tam?
- 5. Na ditthiyā na sutiyā na ñānena (Māgandiyâti Bhagavā) [839] sīlabbatenâpi na suddhim āha, aditthiyā assutiyā aññānā asīlatā abbatā no pi tena; ete ca nissajja anuggahāya santo anissāya bhavam na jappe.
- 6. No ce kıra dıṭthıyā na sutıyā na ñānena (tti Māgandıyo) [840] sīlabbatenâpı visuddhım āha, adıṭthıyā assutıyā aññānā asīlatā abbatā no pi tena; —maññām' aham momuham eva dhammam. Diṭthıyā eke paccenti suddhım

F. 834]	Book	4, Sutta 8. Warring Sects	201
	you	spired by theories, u came to controvert, u sought to match the Cleansed, t cannot compass it!	[834]
	St	itta 9. Beauty Scorned	
	cor — 18 1	Māra's daughters three uld wake no carnal thought, what bag of excrements this?—I would not touch r even with my foot!	[835]
	(a de yo	you refuse this pearl maid whom princes court), clare your creed and rule, ur practices and life; clare what stage you 've reached.	[836]
	fro St	preach no dogmas drawn om all the divers 'views' udy rejected these, d Thought found Inward Peace.	[837]
	yo He	couting concocted views, u speak of Inward Peace ow would that form of Weal v experts be described?	[838]
	or Dr	ot 'views' or hearsay, lore works, give Purity; nor does the lack of them. iscard all this; win calm; is free; crave no rebirth.	[839]
	pr no 'tu	you say Purity roceeds from none of these, or from the lack of them, s nonsense what you say. From 'views' some men get Light.	[840]

13. Saññāvirattassa na santı ganthā, paññāvimuttassa na santi mohā; saññañ ca ditthiñ ca ye aggahesum te ghattavantā vicaranti loke.

[847]

10. PURĀBHEDASUTTA

 Kathamdassī kathamsīlo 'upasanto' ti vuccati? Tam me, Gotama, pabrūhi pucchito uttamam naram. [848]

F. 841]	Book 4, Sutta 9. Beauty Scorned	203
	The Lord: Pet views your questions prompt. By prejudice misled, you so mistake my point that nonsense it appears	[841]
	'He's my inferior', 'my better' or 'as good', —such thoughts breed strife No strife is his who knows no grades.	[842]
	When this is meaningless, how can a Brahmin true dub this thing 'true', that 'false'? or start a wordy war?	[843]
	The homeless wanderer, who makes no intimates and scorns delights and grades, steers clear of bickerings.	[844]
	Nor will the sage profess that which his life disowns As mud and water leave unsoiled their denizen, the lotus,—so the world and pleasures cannot soil the want-less sage's Peace.	[845]
	No 'views', no things of sense, inflate a sage with pride, —'tis not his nature Works and lore are not his guides; no errors cabin him.	[846]
	When sense-impressions cease, chains snap. Illusions pass when comprehension brings Release. But those who cling to 'views' and things of sense, spread discord all around.	[847]

Sutta 10. Ere Dissolution Comes

An Enquirer: What insight and what conduct make 'a saint'?

Pray, Gotama, portray the perfect man.

[848]

II. KALAHAVIVĀDASUTTA

Kuto pahūtā kalahā vivādā
 paridevasokā sahamaccharā ca
 mānâtimānā sahapesunā ca
 Kuto pahūtā te
 Tad ingha brūhi.

[862]

F. 849] Book	k 4, Sutta 10. Ere Dissolution Comes	205
he recl he find	ssolution comes, all cravings cease; ks not how of old the world began; ds no present place in time to-day; no preference for which he sighs;	[849]
	of wrath and dread, remorse and vaunts, cher sane, a 'saint' controls his words,	[850]
	ure hopes has he, no past regrets; se-impressions mar his inward life,	[851]
	and guileless, freed from hankerings avy, meek, he scorns and slanders none;	[852]
	s allure him, pride is far away; y, he shines; detached, not credulous;	[853]
	s he aims not,—nor resents their lack; thing craves; no dainty fare allures;	[854]
as 'hıg	l, vigilant, he never ranks himself th', or 'low', or 'equal to the best'; self-assertion finds no place in 'saints';	[855]
makes	lependent man, whom grasp of Truth Independent, who gives harbourage desire to be or not to be;	[856]
	do I style the 'Saint at peace', no chains , he's safe beyond entanglements.	[857]
	ns has he, no herds or fields or lands; s' or 'no' has he for views on 'Self'.	[858]
	ing what the world (nay, holy men!) e to them, 'saints' reck not what folk say.	[859]
to 'hig	ing not, grudging not, the saint, unmoved, th', or 'low', or 'equal' lays no claim; ss, he whirls down grooves of time no more.	[860]
o'er w	o owns nothing in the world, nor grieves that is transient, nor wanders off se-impressions,—he is hailed as 'saint'.	[861]
	Sutta 11. Contentions	
An Enquir	er Whence springs the seething mass of bickerings and strife, tears, grief, and selfishness, conceit, pride, calumny? Explain whence these proceed.	[862]

F. 863] Book 4, Sutta 11. Contentions	207
The Lord. Affections breed the mass of bickerings and strife, tears, grief, and selfishness, conceit, pride, calumny. With selfishness there come all bickerings and strife, —which lead to calumny.	[863]
The Enquirer: Say whence affections spring? What makes ambitions grow? What fosters hopes and fears in man for future life?	[864]
The Lord Affections spring from wants, which make ambitions grow and foster hopes and fears in men for future life.	[865]
The Enquirer: Whence spring man's wants? Whence come all hard and fast beliefs? Whence wrath, lies, doubts, and all things else th' Recluse denounced?	[866]
The Lord: Things viewed as 'good' or 'bad' originate man's wants. Seeing things wax and wane brought hard and fast beliefs.	[867]
Wrath, doubts, and hes arose when things seemed 'good' or 'bad'. Let doubters plant their feet where knowledge guides,—th' Recluse denounced defects he knew.	[868]
The Enquirer: Whence spring things 'good' or 'bad'? What, being absent, checks their rise? And tell me too why things must wax and wane?	[869]
The Lord. Things 'good' or 'bad' are bred of Contact. Contact must be there, or they're not bred, nor would things wax and wane.	[870]

10.	Sutta-Nipāta, Vagga 4, Sutta 11 Phasso nu lokasmim kutonidāno? Pariggahā vā pi kuto pahūtā? Kismim asante na mamattam atthi? Kismim vibhūte na phusanti phassā?	[Sn. 4.11.10 [871]
11.	Nāmañ ca rūpañ ca paticca phasso; icchānidānāni pariggahāni; icchāy' asantyā na mamattam atthi; rūpe vibhūte na phusanti phassā.	[872]
12.	Kathamsametassa vibhoti rūpam? Sukham dukkham vā pi katham vibhoti? Etam me pabrūhi yathā vibhoti; tam jāniyāma, iti me mano ahu	[873]
13.	Na saññasaññī, na visaññasaññī, no pi asaññī, na vibhūtasaññī, —evaṁsametassa vibhoti rūpam; saññānidānā hi papañcasamkhā	[874]
14	Yan tam apucchımha akıttayı no; —aññam tam pucchama; tad ıngha brūhi:— Ettavat' aggam nu vadantı h' eke yakkhassa suddhım ıdha pandıtase? Udahu aññam pi vadantı etto?	[⁸ 75]
15	Ettāvat' aggam pi vadanti h' eke yakkhassa suddhim idha panditāse; tesam pun' eke samayam vadanti anupādisese kusalā vadānā	[876]
16	Ete ca ñatvā 'upanissitā' ti, ñatvā munī nissaye so vimamsī, ñatvā vimutto na vivādam eti, bhavābhavāya na sameti dhīro.	[8 ₇₇]

F. 871] Book 4, Sutta 11. Contentions	200
The Enquirer: From what does Contact spring? Whence comes the itch to own? What, being absent, checks the craze to deem things 'mine'? And what must disappear if Contacts are to end?	[871]
The Lord. Matter and Mind result in Contact. Yearnings breed the itch to have and hold; without them is no 'mine' — End 'matter',— Contacts end.	[872]
The Enquirer: What stage is his for whom 'matter' has disappeared? Fain would I hear how pain and pleasure disappear.	[873]
The Lord: Matter will disappear when consciousness (from which obsessions all arise) is neither usual, nor crazed, nor numbed, nor lost.	[874]
The Enquirer: Though thou hast answer'd all we asked, one question more we raise for thy reply:— Do thinkers hold this life perfects man's Purity? Or is there more to come?	[875]
The Lord: Some thinkers hold this life perfects man's Purity; but other 'experts' hold the view that death ends all.	[876]
The sage knows such as 'thralls'; he knows their thraldom. Freed by knowledge, he avoids debate and wisely holds no truck with theories about an 'after-life'.	[877]

12. CŪLAVIYŪHASUTTA

Sakam sakam dıtthiparıbbasānā [878]
vıggayha nānā kusalā vadantı —
Yo evam jānātı, sa vedı dhammam;
idam patikkosam akevalī so

2. Evam pi viggayha vivādiyanti, [879] 'bālo paro akusalo' ti câhu. Sacco nu vādo katamo imesam? Sabb' eva hîme kusalā vadānā.

3. Parassa ce dhammam anānujānam [880] bālômako hoti nihīnapañño, sabb' eva bālā sunihīnapaññā, sabb' ev' ime ditthiparibbasānā.

4. Sandıtthıyā ce pana vīvadātā [881] samsuddhapaññā kusalā mutīmā, na tesam koci parıhīnapañño;
—diṭthī hi tesam pi tathā samattā.

5. Na vâham etam 'tathıvan' tı brūmi [882] yam āhu bālā mithu aññamaññam; sakam sakam dıtthım akamsu saccam; —tasmā hı 'bālo' tı param dahanti.

6. Yam āhu 'saccam tathıvan' tı eke, [883] tam āhu aññe pi 'tuccham musā' ti;
—evam pi viggayha vıvādıyanti.
Kasmā na ekam samanā vadantı?

7. Ekam hi saccam na dutīyam atthi yasmim pajā no vivade pajānam; nānā te saccāni sayam thunanti; tasmā na ekam samanā vadanti.

8. Kasmā nu saccāni vadantı nānā [885] pavādiyāse kusalā vadānā? Saccāni suttānı bahūni nānā? Udāhu te takkam anussarantı?

Sutta 12. Rejoinders

The Enquirer. Fixed in their pet beliefs, these divers wranglers bawl—'Hold this, and truth is yours,' 'Reject it, and you're lost'.

[878]

Thus they contend, and dub opponents 'dolts' and 'fools'. Which of the lot is right, when all as experts pose?

[879]

The Lord. Well, if dissent denotes a 'fool' and stupid 'dolt', then all are fools and dolts,

[880]

Or, if each rival creed proves lore and brains and wit, no 'dolts' exist,—since all alike are on a par.

-since each has his own view.

[881]

I count not that as true which those affirm, who call each other 'fools' —They call each other so, because each deems his own view 'Truth'.

[882]

The Enquirer. What some style 'truth', the rest call empty lies;—strife reigns.

Pray, why do anchorites not speak in unison?

[883]

The Lord There's one sole "Truth" (not two), to know which bars men's strife.

But such a motley crowd of 'truths' have they evolved, that anchorites, perforce, speak not in full accord

[884]

The Enquirer · What makes these 'experts' preach 'truths' so diverse? Is each inherited? or just a view they've framed themselves?

[885]

14*

212	Sutta-Nıpāta, Vagga 4, Sutta 12	[Sn. 4.12 9
	 Na h' eva saccāni bahūni nānā aññatra saññāya niccāni loke, takkañ ca ditthīsu pakappayitvā saccam musā ti dvayadhammam āhu. 	[886]
	10. Ditthe sute silavate mute vā ete ca nissāya vimānadassī vinicchaye thatvā pahassamāno 'bālo paro, akusalo' ti c' āha.	[88 ₇]
	11. Yen' eva 'bālo' tı param dahātı, ten' ātumānam 'kusalo' tı c' āha; sayam attanā so kusalo vadāno aññam vimāneti, tath' eva pāvā	[888]
	12. Atīsaramditthiyā so samatto mānena matto paripunnamānī, sayam eva sāmam manasâbhisitto, ditthī hi sā tassa tathā samattā	[889]
	13. Parassa ce hi vacasā nihīno, tumo sahā hoti nihīnapañño; athavā sayam vedagū hoti dhīro, na koci bālo samanesu atthi.	[890]
	14. Aññam ito yâbhıvadantı dhammam, aparaddhā suddhım akevalī te; evam pi titthyā puthuso vadanti, sanditthirāgena hi tyâbhırattā.	[891]
	15. 'Idh' eva suddhim' iti vādiyanti, nâññesu dhammesu visuddhim āhu, evam pi titthyā puthuso nivitthā sakâyane tattha dalham vadānā	[892]
	16. Sakâyane câpi dalham vadāno kam ettha 'bālo' tı param daheyya ' Sayam eva so medhagam āvaheyya param vadam 'bālam asuddhidhammam'.	[893]

Tr 0041	D. I. G. H. D. L.	
F. 886]	Book 4, Sutta 12. Rejoinders The Lord. Apart from consciousness, no diverse Truths exist —Mere sophistry declares this 'true', and that view 'false'.	213 [886]
	The senses' evidence, and works, inspire such scorn for others, and such smug conviction he is right, that all his rivals rank as 'sorry, brainless fools'.	[88 ₇]
	When he admits himself to 'expert's' rank and style; —this fires his scorn anew and off he starts again.	[888]
	Chock-full of error, drunk with pride and arrogance, he inly consecrates himself a 'sage',—so grand is his perfected 'view'.	[889]
	When scorned opponents dub him 'low' in turn, he too joins the 'low intellects'. If each can make himself a 'sage', then anchorites include no 'fools' at all	[890]
	Delight in their dear views makes sectaries assert that all who disagree 'miss Purity and err'.	[891]
	These divers sectaries —these sturdy advocates of private paths to bliss— claim Purity as theirs alone, not found elsewhere.	[892]
	Whom should the sturdiest venture to call a 'fool', when this invites the like retort upon himself?	[893]

214	Sutta-Nıpāta, Vagga 4, Sutta 12 7. Vinicchaye thatvā sayam pamāya uddham so lokasmim vivādam eti. Hitvāna sabbāni vinicchayāni na medhagam kurute jantu loke.	[Sn. 4.12.17 [894]
:	13. Mahāviyūhasutta 1. Ye kec' ime ditthiparibbasānā 'idam eva saccan' ti pavādiyanti, sabb' eva te nindam anvānayanti? Atho pasamsam pi labhanti tattha?	[895]
3	Appam hi etam, na alam samāya; duve vivādassa phalāni brūmi; evam pi disvā na vivādiyetha khemābhipassam avivādabhummam.	[896]
\$	3. Yā kāc' imā sammutiyo puthujjā, sabbā va etā na upeti vidvā Anûpayo so upayam kim eyya ditthe sute khantim akubbamāno?	[897]
4	Sīluttamā samyamen' āhu suddhim vatam samādāya upatthitāse, —idh' eva sikkhema, ath' assa suddhim, bhavûpanītā kusalā vadānā.	[898]
Į.	Sace cuto sīlavatāto hoti, sa vedhati kamma' virādhayitvā, sa jappati patthayatī ca suddhim, —satthā va hīno, pavasam gharamhā.	[899]
(Sīlabbatam vâpı pahāya sabbam kammañ ca sāvajjanavajjam etam suddhim asuddhin ti apatthayāno virato care 'santim' anuggahāya. 	[900]

F. 894]	Book 4, Sutta 12. Rejoinders Stubborn in theories which they themselves devised, these wrangle on through life. —Leave then dogmatic views and their attendant strife!	215 [894]
	Sutta 13. More Rejoinders	
The Enquirer	Take those who dogmatize and lay sole claim to Truth; —is blame their constant fate? Are they not praised as well?	[895]
The Lord	Yes,—though a trifling thing is all of this (I speak of both results of strife) and does not lead to Peace Wherefore shun strife and aim at Peace,—which knows no strife.	[896]
	No vulgar theories engage the wise. Why should the free seek bondage, when phenomena of sense appeal to them no more?	[897]
	They that place practice first, deeming that regimen wins Purity, take vows to practise only what their 'master taught as pure', —experts self-styled, who cling to mere phenomena!	[898]
	Should one depart from 'Rule', he quakes, and frets, and pines, like travellers astray who lose their caravan.	[899]
	Scout then all formal codes of things 'unmeet' and 'meet'; heed not their 'purity', —nor their impurity; but walk aloof; ensue no 'peace' they advocate.	[900]

216	Sutta-Nīpāta, Vagga 4, Sutta 13	[Sn. 4.13.7
7-	Tamūpanissāya jīgucchītam vā, athavā pi dittham va sutam mutam vā, uddhamsarā suddhīm anutthunantī avītatanhāse bhavābhavesu.	[901]
8.	Patthayamānassa hi jappitāni samvedhitam vâpi pakappitesu. Cutûpapāto idha yassa na 'tthi, sa kena vedheyya' kuhim pajappe?	[902]
9.	Yam āhu 'dhammam paraman' ti eke, tam eva 'hīnan' ti pan' āhu aññe Sacco nu vādo katamo imesam? —Sabb' eva hîme kusalā vadānā	[993]
10	Sakam hı dhammam parıpunnam āhu; aññassa dhammam pana hīnam āhu. Evam pı vıggayha vıvādiyantı, sakam sakam sammutım āhu saccam.	[904]
11	Parassa ce vambhayıtena hīno, na kocı dhammesu visesi assa Puthū hi aññassa vadanti dhammam 'nıhīnato', samhi dalham vadānā.	[905]
12.	Sadhammapūjā ca panā tath' eva; yathā pasamsantı sakâyanānı sabbe pavādā tathivā bhaveyyum; suddhī hi nesam paccattam eva.	[906]
13.	Na Brāhmanassa paraneyyam atthi, dhammesu niccheyya samuggahītam. Tasmā vivādāni upātīvatto; na hi setthato passati dhammam aññam.	[907]
14.	'Jānāmi, passāmi, tath' eva etam', dıtthıyā eke paccentı suddhım Addakkhı ce, kım hı tumassa tena? —Atısıtvā aññena vadantı suddhım.	[908]

F. 901] Boo	k 4, Sutta 13. More Rejonnders	217
	Penance, and loathliness, and things of sense, evoke shrill shrieks for 'purity' from men who hanker still to be reborn—somewhere.	[901]
	Desires breed hopes; and fears spring from imaginings. —But he who ne'er shall see rebirth, pray, what shall make him quake? or yearn—for what?	[902]
The Enquirer.	The doctrine some vaunt 'best', others term 'low'. Which states the fact?—They're all 'adepts'.	[903]
The Lord.	Ah! 'tis his own dear creed which each proclaims as 'rare'! His rival's creed is 'low'! And so they squabble on, each claiming truth as his!	[904]
	If others' criticisms could make a doctrine 'low', then none is excellent; for all unite to damn all doctrines—save their own.	[905]
	As they extol their 'Way', so they revere their creeds Their tune is still the same: 'Our Purity''s its theme.	[906]
	The 'Brahmin true' adopts nothing from others, owes nothing to others' views; immune from strife, he deems no theory 'the Truth'.	[907]
	"Tis so; I see and know" —say some, who seek by views to garner 'Purity'. Yet, should they 'see', what good is that when rivals urge a view rebutting theirs?	[908]

15.	Sutta-Nıpāta, Vagga 4, Sutta 13 Passam naro dakkhatı nāmarūpam, dısvāna vâññassati tānı-m-eva. Kāmam bahum passatu appakam vā; na hı tena suddhim kusalā vadantı.	[Sn. 4.	.13 15 [909]
16.	Nıvıssavādī na hı subbınāyo pakappıtam ditthi' purekkharāno; yam nıssıto, tattha subham vadāno suddhımvado tattha tath' addasā so.		[910]
	Na Brāhmano kappam upeti sankham na diṭṭhisārī na pi ñānabandhu; ñatvā ca so sammutiyo puthujjā, upekkhatī,—uggahaṇanti-m-aññe.		[911]
	Visajja ganthāni munîdha loke vivādajātesu na vaggasārī, santo asantesu upekkhako so anuggaho,—uggahananti-m-aññe.		[912]
:	Pubbâsave hitvā, nave akubbam, na chandagū, no pi nīvissavādī, sa vīppamutto ditthīgatehi dhīro na līppatī loke anattagarahī.		[913]
3	Sa sabbadhammesu visenibhūto, yam kiñci ditṭham va sutam mutam vā, sa pannabhāro muni vippamutto na kappīyo, nûparato, na patthiyo ti	(Bhagavā tı)	[914]

F 909]	Book 4, Sutta 13. More Rejoinders	219
	Through 'seeing', men just 'see' things and their attributes, or, having 'seen', can 'know' just that—and nothing more. But, 'see' they much, or 'see' they little, wise men say.— 'Not thus comes "Purity".'	[909]
	No dogmatist can win, by self-concocted views, the way to Purity. Mere prepossessions point his road to 'Light', he 'sees' his old-time 'Purity'.	[910]
	No 'Brahmin true' attains the goal by mere research, no partisan is he, nor brother-sectary; all vulgar theories —which others toil to learn— he knows, but heeds them not.	[911]
	From earthly trammels freed, aloof from party broils, at peace where peace has fled, th' unheeding sage ignores what others toil to learn.	[912]
	From whilom Cankers purged, with no fresh growths afoot, from lusts and dogmas free, quit too of theories, he goes his stainless way, devoid of self-reproach.	[913]
	By overcoming all the theories that start from things of sense, the sage —Released, his burthen gone—has done with conduct 'meet', with abstinence, and pray'rs.	[914]

14 TUVAŢAKASUTTA

 Pucchāmi tam Ādiccabandhum vivekam santipadañ ca mahesim:
 Katham disvā nibbāti bhikkhu anupādiyāno lokasmim kiñci? [915]

Mūlam papañcasamkhāyâ
mantā 'asmîti' sabbam uparuddhe;
yā kāci tanhā ajjhattam,
tāsam vinayā sadā sato sikkhe.

(t. Bhagavā) [916]

 Yam kiñci dhammam abhijaññā, ajjhattam atha vā pi bahiddhā, na tena thāmam kubbetha, na hi sā nibbuti satam vuttā.

[917]

 Seyyo na tena maññeyya nīceyyo atha vā pi sarikkho; phuttho anekarūpehi nâtumānam vikappayam titthe. [918]

5. Ajjhattam eva upasame, nâññato bhikkhu santim eseyya; ajjhattam upasantassa na 'tthi attam,—kuto nirattam vā? [919]

6 Majjhe yathā samuddassa ūmi no jāyatī, thito hoti, evam thito anej' assa, ussadam bhikkhu na kareyya kuhiñci. 920

 Akıttayı vıvatacakkhu sakkhidhammam parıssayavınayam; patıpadam vadehi—bhaddan te pātımokkham atha vā pı samādhim. [921]

 Cakkhūhi n' eva lol' assa, gāmakathāya āvaraye sotam, rase ca nânugijjheyya, na ca mamāyetha kiñci lokasmim. [922]

F. 915]	Book 4, Sutta 14. Without Delay	221
± • 3-21	•	241
The Enqu	Sutta 14. Without Delay wer. Sun's kinsman! Sage! Expound aloofness and the way of Peace. What outlook leaves man calm, with life's stuff spent?	[915]
The L	ord Let him pluck out obsession's root,—the craze: 'I am'; let him in constant watchfulness abide, with all his inward cravings gone.	[916]
	Should he observe a mental state arise (from in or out), let it not puff him up, —since none term this the calm which good men win.	[917]
	Nor let him feel 'better' or 'worse' for this, or build a 'Self' on such phenomena.	[918]
	For inward Peace let Almsmen seek, nor look for calm elsewhere. With inward Peace, no Self— no non-Self—dwells.	[919]
	As no waves break the calm of ocean's depths, unruffled be the Almsman's tranquil breast.	[920]
The Enqu	thy saving Doctrine, seer. Expound thy Rule— Confession—Rapt Resolve.	[921]

The Lord \cdot

No prying eye! No ear for village talk! No taste for cates! No itch to get or have! [922]

		_	
222	•	Vagga 4, Sutta 14	[Sn. 4.14.9
9.		na kareyya kuhiñci, appeyya,	[923]
10.	Annānam, atho p khādanīyānam, atho laddhā na sannid na ca parittase tāni) pi vatthānam him kayirā,	[924]
11.	Jhāyī, na pādaloli virame kukkuccā, na ath' āsanesu sayar appasaddesu bhikkh	a-ppamajjeyya; nesu	[925]
12.	Nıddam na bahul jāgarıyam bhajeyya tandım māyam ha methunam vippajah	ātāpī; asam khiddam	[926]
13.	Athabbanam supi no vidahe, atho pi r virudañ ca gabbh tikiccham māmako	nakkhattam, akaranam,	[927]
14.	Nindāya na-ppav na unnameyya pasa lobham saha mac kodhaṁ pesuniyañ	msito bhikkhu, chariyena	[928]
15.		na kareyya kuhiñci, jeyya,	[929]
16.	Na ca katthıtā sıy na ca vācam payuttı pāgabbhiyam na s katham vıggāhıkam	am bhāseyya, sıkkheyya,	[930]

F. 923]	Book 4, Sutta 14. Without Delay	223
	When illness comes, let th' Almsman not lament, or yearn for life, or quake with abject dread	[923]
	Let him not hoard the food and drink, the meats, and clothes he gets; —nor grieve if he gets none	[924]
	Let Reverie be his, not gadding round, not vice or sloth. Sitting or lying down, let silence reign.	[925]
	Let him not sleep o'ermuch, but keep awake, ban indolence, deceit, mirth, frolics, pride, and lechery	[926]
	Let him abjure spells, and interpretings of dreams and signs; nor let my follower prognosticate from stars or wild-things' notes, cure barrenness, or ply the trade of leech	[927]
	Let neither blame depress, nor praise inflate; let him discard greed,—with close-fistedness, slander, and wrath	[928]
	Let him not buy and sell, or cry folk down; let him not scold his villagers, or speak them fair—for gifts.	[929]
	Let him not boast or talk for private ends; or forward be, or start a wordy war.	[930]

224	Sutta-Nıpāta, Vagga 4, Sutta 14 [Sn. 17. Mosavajje na niyyetha, sampajāno sathāni na kayirā, atha jīvitena paññāya sīlabbatena nâññam atimaññe.	4.14.17 [931]
	18. Sutvā dūsito bahum vācam samanānam vā puthuvacanānam pharusena ne na pativajjā; na hi santo patisenikaronti	[932]
	19. Etañ ca dhammam aññāya vicınam bhikkhu sadā sato sıkkhe, santîti nıbbutım ñatvā sāsane Gotamassa na-ppamajjeyya.	[933]
	20. Abhıbhü hi so anabhıbhūto sakklıdhammam anītıham adassī; tasmā hi tassa Bhagavato sāsane appamatto sadā namassam anusikkhe ti (Bhagavā	[934] tı)
	15 ATTADANDASUTTA	
I.	Attadandā bhayam jātam; janam passatha medhagam. Samvegam kittayıssāmı yathā samvıjitam mayā:—	[935]
2	Phandamānam pajam disvā—macche appodake yathā—aññamaññehi byāruddhe disvā, mam bhayam āvisi	[936]
3	Samantam asāro loko; disā sabbā samerītā; iccham bhavanam attano nāddasāsim anositam.	[937]
4	Osāne tveva byāruddhe disvā me aratī ahu; ath' ettha sallam addakkhim duddasam hadayanissitam.	[938]
5.	Yena sallena otinņo dısā sabbā vıdhāvati, tam eva sallam abbūyha na dhāvatı, na sīdatı.	[939]

F. 931]	Book 4, Sutta 14 Without Delay	225
	Let him not lie, or wittingly defraud, or look with scorn on others from proud heights of way of life, or lore, or sanctity.	[931]
	Let him not vent his spleen by sharp retort when anchorites flow on in vapid talk. —Saints ne'er rejoin.	[932]
	Let him learn, test, and hold the Doctrine fast with watchful care, convinced that Peace consists in passions quenched; let him make Gotama his constant guide.	[933]
	For, vision showed th' unconquer'd Conqueror the Truth none saw. Wherefore, with ceaseless praise let Almsmen cleave to what the Lord ordained, —and never flag	[934]
	Sutta 15. The Armed Hand	
	As broils reveal, the armed hand breeds fear. Hear now what agitated me so sore:—	[935]
	Men floundering like fish when ponds go dry; man's strife with man;—these sights affrighted me.	[936]
	The world was void of substance; flux held sway; nor could I shelter find where Ills were not	[937]
	Man's doom appalled me, till—within man's heart—my gaze discerned a secret, rankling barb	[938]
TE	Transfix'd, the victim runs astray, but when 'tis out, he strays no more nor sinks in sloughs.	[939]

	Sutta-Nīpāta, Vagga 4, Sutta 15	[Sn. 4.15 6
	(Tattha sıkkhânugīyanti)	
6.	Yānı loke gathıtānı, na tesu pasuto sıyā, nıbbıjjha sabbaso kāme sıkkhe nıbbānam attano.	[940]
7.	Sacco siyā, appagabbho amāyo rittapesuno akkodhano; lobhapāpakam veviccham vitare muni.	[941]
8.	Nıddam tandım sahe thinam, pamādena na samvase atımāne na tiṭṭheyya nıbbānamanaso naro	, [942]
9	Mosavajje na niyyetha, rūpe sneham na kubbaye, mānañ ca parijāneyya, sāhasā virato care.	[943]
10	Purānam nābhinandeyya, nave khantım na kubbaye, hīyamāne na soceyya, ākāsam na sıto sıyā.	[944]
11	Gedham brūmi 'mahogho' tı, ācamam brūmı jappan ārammaṇam pakappanam, kāmapanko duraccayo.	nam, [945]
12	Saccā avokkamma muni thale titthati Brāhmano; sabbam so patinissajja sa ve 'santo' ti vuccati.	[946]
13.	Sa ve vidvā, sa vedagū, ñatvā dhammam anissito, sammā so loke iriyāno na-ppihetîdha kassacı.	[947]
14.	Yo ca kāme accatari sangam loke duraccayam, na so socatı nâjjheti chinnasoto abandhano.	[948]
15.	Yam pubbe tam visosehi, pacchā te mâhu kiñcanam majjhe ce no gahessasi, 'upasanto' carissasi.	, [949]
16.	Sabbaso nāmarūpasmim yassa na 'tthi mamāyitam asatā ca na socati, sa ve loke na jiyyati.	[950]
17.	Yassa na 'tthı 'ıdam me' tı, paresam vā pı, kıñcanan mamattam so asamvındam 'na 'tthı me' tı na socatı.	[951]
18.	Anitthurī anānugıddho anejo sabbadhī samo tam ānisamsam pabrūmı pucchıto avıkampinam.	[952]

Book 4, Sutta 15. The Armed Hand	227
(Here come the Precepts)	
Steer clear of worldly trammels, stab to death pleasures of sense; Nırvāna be thy goal,	[940]
let truth, humility, an honest heart, lips slander-free, and tolerance, be thine; let greed's discomfiture proclaim the sage;	[941]
farewell to slumb'ring on, to torpid sloth, let indolence be banned, and pride forsworn, by minds intent upon Nirvāna's bliss;	[942]
shun lying, keep thy heart from things of sense; see through all pride, from license purge thy life;	[943]
hug not the past or what to-day brings forth; bewail not loss; nor sigh for bliss 'Above'.	[944]
I call such yearning 'th' all-devouring flood'; I call it being swallowed up by greed, —a shifting base, 'the bog of appetites'.	[945]
The sage, the Brahmin true, who never strays from truth, on solid ground has set his foot; all things forsaking, he 'to Peace has come';	[946]
wisdom is his and lore; by Doctrine taught, he goes his independent, perfect way along life's path, nor envies any man.	[947]
He that has triumphed over appetites and burst all worldly shackles here on earth, knows neither grief o'er loss, nor haunting dread.	[948]
Consume to ashes past iniquities; thereafter let no fresh defilement grow; if—meantime—thou contract no current guilt, thy feet shall tread the tranquil path of Peace.	[949]
Whoso prefers no claim to ownership of 'personality', and so grieves not o'er what exists not,—never suffers loss	[950]
Whoso is marred by no such thoughts as —'This is mine' or 'That is theirs' conceives no sense of ownership, nor grieves to go without.	[951]
Neither to grudge nor covet nor to crave, but still to keep one equal poise through all, —these blessings, I aver, await the leal.	[952]
	(Here come the Precepts) Steer clear of worldly trammels, stab to death pleasures of sense; Nirvāna be thy goal, let truth, humility, an honest heart, lips slander-free, and tolerance, be thine; let greed's discomfiture proclaim the sage; farewell to slumb'ring on, to torpid sloth, let indolence be banned, and pride forsworn, by minds intent upon Nirvāna's bliss; shun lying, keep thy heart from things of sense; see through all pride, from license purge thy life; hug not the past or what to-day brings forth; bewail not loss; nor sigh for bliss 'Above'. I call such yearning 'th' all-devouring flood'; I call it being swallowed up by greed,—a shifting base, 'the bog of appetites'. The sage, the Brahmin true, who never strays from truth, on solid ground has set his foot; all things forsaking, he 'to Peace has come'; wisdom is his and lore; by Doctrine taught, he goes his independent, perfect way along life's path, nor envies any man. He that has triumphed over appetites and burst all worldly shackles here on earth, knows neither grief o'er loss, nor haunting dread. Consume to ashes past iniquities; thereafter let no fresh defilement grow; if—meantime—thou contract no current guilt, thy feet shall tread the tranquil path of Peace. Whoso prefers no claim to ownership of 'personality', and so grieves not o'er what exists not,—never suffers loss Whoso is marred by no such thoughts as —'This is mine!' or 'That is theirs!' conceives no sense of ownership, nor grieves to go without. Neither to grudge nor covet nor to crave, but still to keep one equal poise through all,

Sutta-Nīpāta, Vagga 4, Sutta 15	[Sn. 4.15.19
19. Anejassa vijānato na 'tthi kāci nisamkhiti; virato so viyārambhā khemam passati sabbadhi	[953]
20. Na samesu na omesu na ussesu vadate muni, santo so vitamaccharo nâdeti na nirassati. (ti I	[954] Bhagavā)
16 Sāriputtasutta	
 Na me dittho ito pubbe na suto uda kassaci (icc-āyasmā evam vagguvado satthā Tusitā gani-m-āgato 	[955] Sārīputto)
 sadevakassa lokassa yathā dissati Cakkhumā sabbam tamam vinodetvā eko ca ratim ajjhagā. 	[956]
3. Tam Buddham asıtam tādım akuham ganım āga bahunnam ıdha baddhānam atthı pañhena āgan	
4 Bhikkhuno vijigucchato bhajato rittam āsanam rukkhamūlam susānam vā pabbatānam guhāsu v	[958] vā
 uccâvacesu sayanesu, kīvanto tattha bheravā yehi bhikkhu na vedheyya nigghose sayanâsane 	, [959]
 Katī parıssayā loke gacchato agatam dısam ye bhikkhu abhısambhave pantamhı sayanāsane 	[960]
 Kyâssa byappathayo assu? Kyâssa assu idha go Kānı sīlabbatān' assu pahıtattassa bhikkhuno? 	ocarā [;] [961]
8. Kam so sikkham samādāya ekodi nipako sato, kammāro rajatassêva, niddhame malam attano?	[962]
9. Vijigucchamānassa yad idam phāsu (Sāriputtāti rittāsanam sayanam sevato ce sambodhikāmassa yathānudhammam tan te payakkhāmi yathā pajānam.	[963] 1 Bhagavā)

F. 953]	Book 4, Sutta 15. The Armed Hand	229
	When cravings die, the clear-eyed sage stores up no merit nor demerit; interest in suchlike quests is merged in perfect calm.	[953]
	The sage contrasts himself with none, nor claims equality or inequality. At peace within, immune from covetise, the saint has nought to gain and naught to lose.	[954]
	Sutta 16. What Sāriputta Asked	
Sārīpu	atta: I ne'er have seen nor ever yet heard tell of such a sweet-tongued Master coming down from Túsitá on high to teach the world	[955]
	of gods and men,—as stands reveal'd in Him, th' all-seeing Lord, who swept all mists away and compassed bliss, unaided and alone.	[956]
	To Buddha—so endowed, so free, so sure a guide, a question lo! I bring, to help the multitudes condemned to bondage here.	[957]
	If, now, an Almsman who abhors the world seeks out a lonely lodging,—under trees, in charnel grounds, or in a mountain cave,	[958]
	—there grisly noises haunt his lone abode, which he must stoutly brave in solitude.	[959]
	What dangers bar his still untrodden road, which he must vanquish in his loneliness?	[960]
	How should he shape his speech?—whither resort? —what pious works should mark him, resolute?	[961]
	What vows of conduct help the fixed mind (with wisdom stored and high collectedness) foulness to purge, as silversmiths the dross?	[962]
	The Lord. Hear then from me—who know—what boons lone aspirants enjoy, who loathe the world, and how their life conforms.	[963]

	Sutta-Nīpāta, Vagga 4, Sutta 16	[Sn. 4.16.10
Io.	Pañcanna' dhīro bhayānam na bhāye bhikkhu sato sa pariyantacārī, —damsâdhipātānam sirimsapānam manussaphassānam catuppadānam,	[964]
II.	paradhammıkānam pi na santaseyya disvā pi tesam bahubheravāni, athâparāni abhisambhaveyya parissayāni kusalânuesī.	[965]
12.	Ātankaphassena khudāya phuttho sītam accunham adhīvāsayeyya; sa tehi phuttho bahudhā anoko viriyam parakkamam dalham kareyya.	[966]
13.	Theyyam na kāre, na musā bhaneyya, mettāya phasse tasathāvarāni, yad āvılattam manaso vijaññā 'Kanhassa pakkho' ti vinodayeyya.	[967]
14	Kodhâtımānassa vasam na gacche, mūlam pi tesam palikhañña titthe, atha-ppiyam vā pana appiyam vā addhâbhavanto abhisambhaveyya	[968]
15.	Paññam purakkhatvā kalyānapīti vikkhambhaye tāni parissayāni, aratim sahetha sayanamhi pante. caturo sahetha paridevadhamme:—	[969]
16.	Kım sü asıssāmi? Kuvam vā asıssam? Dukkham vata settha; kuv'ajja sessam? —ete vitakke paridevaneyye vinayetha sekho aniketasārī.	[970]

F. 964]	Book 4, Sutta 16. What Sārīputta Asked	231
	Let th' Almsman stoutly brave	[964]
	with watchful discipline, the dangers five,—to wit,	
	mosquitos, gadflies, snakes,	
	assaults of men, and beasts.	
	Let not the aspirant	[965]
	dread—though he sees them all—	
	onslaughts from sectaries, but turn to overcome	
	perils confronting him.	
	Though sick and hungry, still	[966]
	let him brave cold and heat,	
	and (though they press him hard) let th' homeless wanderer	
	bear up and struggle on.	
	Let him not steal or lie;	[967]
	let him be kind alike	
	to weak and strong, and, when disorders plague his mind,	
	rout them as—'Māra's gang'i	
	Resisting ire and pride,	[968]
	let him extirpate them,	
	and make an end of likes and dislikes, once for all.	
	With noble zest, by lore	[969]
	inspired, let him o'ercome his perils and dispel	
	dislike of solitude	
	and all those four complaints -	
	What fare will come my way?	[970]
	—and where? Poor lodging this! —where shall I lodge to-night?'	
	Let th' homeless aspirant	
	have done with such complaints.	

	Sutta-Nīpāta, Vagga 4, Sutta 16 [Sn. 4	.16 17
17.	Annañ ca laddhā vasanañ ca kāle mattam so jaññā idha tosanattham, so tesu gutto yatacāri gāme rusito pi vācam pharusam na vajjā.	[971]
18.	Okkhittacakkhu na ca pādalolo jhānânuyutto bahujāgar'assa, upekkham ārabbha samāhıtatto takkâsayam kukkucciy'ūpacchinde	[972]
19.	Cudito vacībhi satimā 'bhinande, sabrahmacārīsu khilam pabhinde, vācam pamuñce kusalam nātīvelam, janavādadhammāya na cetayeyya.	[973]
20.	Athâparam pañca rajāni loke yesam satımā vinayāya sikkhe; —rūpesu, saddesu, atho rasesu, gandhesu, phassesu sahetha rāgam.	[974]
21.	Etesu dhammesu vineyya chandam bhikkhu satīmā suvimuttacitto kālena so sammā dhammam parivīmamsamāno ekodibhūto vihane tamam so ti. (Bhagavā ti)	[975]

ATTHAKAVAGGO CATUTTHO

Book 4, Sutta 16. What Sārīputta Asked	233
When in due season food and clothes are given him, let him just meet his needs and, in such temperance, with guarded mien, about his village go, nor e'er be stung to sharp retorts.	[971]
With steps that loiter not and eyes downcast, let him, though plunged in reverie, keep wide awake. Serene through equal poise of mind, let him check lurking doubts and all malpractices.	[972]
In mindfulness let him welcome reproof, break up his brethren's fallows, speak succinctly to the point, and heed no vulgar creed	[973]
Then come the world's five stains, which he must set himself to shed by discipline, till he subdues the lusts of eye, ear, taste, smell, touch	[974]
Quit of these things of sense, let th' Almsman—mindfully, with heart now freed—betimes the Doctrine search till clouds have left his fixed mind	[975]

F. 971]

END OF THE BOOK OF OCTADS

V. PĀRĀYANAVAGGA

(1) VATTHUGĀTHĀ

ı.	Kosalānam purā rammā agamā Dakkhınāpatham ākıñcaññam patthayāno brāhmano mantapāragū.	[976]
2	So Assakassa visaye Mulakassa samāsane vasī Godhāvarīkūle uñchena ca phalena ca	[977]
3.	Tass' eva upanissāya gāmo ca vīpulo ahu, tato jātena āyena mahāyaññam akappayı;	[978]
4	mahāyaññam yajitvāna puna pāvisi assamam. Tasmim patipavitthamhi añño āgañchi brāhmano	[979]
5	ugghattapādo tasīto pankadanto rajassīro; —so ca nam upasamkamma satānī panca yācatī.	[980]
6	Tam enam Bāvarī disvā āsanena nimantayı, sukhañ ca kusalam pucchi, idam vacanam abravi:—	[981]
7	Yam kho mamam deyyadhammam sabbam vissajjitam mayā; anujānāhi me, brahme, na 'tthi pañca satāni me	[982]
8.	Sace me yācamānassa bhavam nânupadassatı, sattame divase tuyham muddhā phalatu sattadhā.	[983]
9	Abhısamkharıtvā kuhako bheravam so akıttayi. Tassa tam vacanam sutvā Bāvarī dukkhıto ahu,	[984]
10.	ussussati anāhāro sokasallasamappito, atho pi evamcittassa jhāne na ramatī mano.	[985]
11	Utrastam dukkhıtam dısvā devatā atthakāminī Bāvarım upasamkamma ıdam vacanam abravı:	[986]
12.	Na so muddham pajānāti kuhako so dhanatthiko, muddhani muddhapāte vā ñānam tassa na vijjati.	[987]
13	Bhotī carahı jānātı? Tam me akkhāhi pucchitā muddham muddhadhipātañ ca, tam sunoma vaco tava.	[988]
14.	Aham p' etam na jānāmi; ñānam me 'ttha na vijjati; muddham muddhādhipāto ca Jinānam h' eta' dassanam.	[989]
15.	Atha ko carahı jānātı asmım puthavımandale muddham muddhadhıpātañ ca? Tam me akkhāhi, devate.	[990]

BOOK V. THE WAY ACROSS

Prologue

Southwards from Sāvatthī, fair capital of Kosala, a learned brahmin came in aspiration for the Plane of Naught.	[976]
Near Assaka and hard by Mulaka, beside Godhāvarī's fork'd stream, he lived on wilding fruits and sustenance he culled.	[977]
Hard by, he held a thriving village-fief; its yield he lavish'd on a pious feast;	[978]
this done, he sought his hermitage once more. On his return, another brahmin came	[979]
—footsore, athirst, with muddled teeth, dust-stain'd—who asked him for five hundred pieces down!	[980]
First, begging him be seated, Bāvarī asked how he inly fared, and then replied:—	[981]
'Nothing is left of what I had to give. Forgive me, brahmin,—no such sum have I'	[982]
'If you refuse me, may your head be split in seven bits upon the seventh day!'	[983]
With due formalities, the rascal laid this curse on Bāvarī,—who quaked with fear,	[984]
and took no food, but pined in anguish sore; and Reverie's delights were his no more.	[985]
To help him in his dread and woe, there came his homestead's deity, who spoke these words.—	[986]
'That greedy rascal nothing knows of heads! Of heads and riving heads he's ignorant!'	[987]
'If you know, madam, let me hear you speak of heads and riving heads; I yearn to know.'	[988]
'I too know nothing, and am ignorant; 'tis only "Conquerors" who know these things'	[989]
'Who then in all the wide, wide world does know of heads and riving heads? Sprite, tell me this'	[990]

236	Sutta-Nipāta, Vagga 5, Vatthugāthā	[Sn. 5 1 16
16	'Purā Kapılavatthumhā nıkkhanto lokanāyako apacco Okkākarājassa Sakyaputto pabhamkaro.	[991]
17	So hi, brāhmana, Sambuddho sabbadhammāna' pāragū sabbabhiññābalappatto sabbadhammesu cakkhumā sabbadhammakkhayam patto vimutto upadhikkhaye;	[992]
18	Buddho so Bhagavā loke dhammam deseti cakkhumā. Tam tvam gantvāna pucchassu, so te tam byākarissati.	[993]
19	'Sambuddho' tı vaco sutvā udaggo Bāvarī ahu; sok' assa tanuko āsı, pītıñ ca vıpulam labhı.	[994]
20.	So Bāvarī attamano udaggo tam devatam pucchatı vedajāto Katamamhı gāme nıgamamhı vā puna katamamhı vā janapade lokanātho yattha gantvā namassemu Sambuddham dıpaduttamam.	[995]
21.	Sāvatthıyam Kosalamandıre Jino pahūtapañño varabhūrimedhaso so Sakyaputto vidhuro anāsavo muddhādhipātassa vidū narāsabho.	[996]
22.	Tato āmantayı sısse brāhmane mantapārage— Etha, māṇavā, akkhıssam; sunotha vacanam mama.	[997]
23.	Yass' eso dullabho loke pātubhāvo abhinhaso sv' ajja lokamhi uppanno Sambuddho iti vissuto. —Khippam gantvāna Sāvatthim passavho dipaduttamam	[998]
24.	Kathañ carahi jānemu disvā 'Buddho' ti, brāhmana? Ajānatam no pabrūhi yathā jānemu tam mayam.	[999]
25.	Āgatāni hı mantesu mahāpurısalakkhanā dvattimsā ca vyākhyātā samattā anupubbaso.	[1000]

F. 991]	Book 5, Prologue	237
	'A Sákyán of Kıng Okkāka's line has left their capital to spread the Light.	[991]
	The Lord of All-Enlightenment is he, in ev'ry outlook versed, all ken and might is his, his gaze all outlooks penetrates; by subjugating all phenomena life's stuff is spent, and he has won Release.	[992]
	Th' Enlighten'd and All-seeing Lord is he, who here on earth proclaims his Doctrine's truth. Go, ask of him, and he will make all clear'.	[993]
	'The All-Enlighten'd'—At that name's mere sound, elation seized on Bāvarī, his grief abated, joy abounding filled his breast	[994]
	Then Bāvarī, elate with joy, excitedly besought the sprite to name the village, town, or realm where dwelt this Lord of Lords, that they might go and render homage due to th' All-Enlighten'd, prince of all mankind.	[995]
	'At Sāvatthī, beneath a roof in Kosala, the Victor dwells, profound in lore, of searching wit This matchless Sákyán, from Cankers wholly free, —this paragon of men— knows well how heads are split.	[996]
	Then Bāvarī addressed his following of brahmins, masters of the runes, and said — 'Draw near, young brahmins, list to what I say!	[997]
	Lo! One whose advent in the world is rare, to-day is here on earth,—famed far and wide as "th' All-Enlighten'd". Speed to Sāvatthī, and there behold mankind's unchallenged best.'	[998]
	'But, brahmin, how can we feel sure we see a very Buddha? Teach our ignorance'.	[999]
	'The runes detail the marks of Supermen, and of those marks the tale is thirty-two.	[1000]

238	Sutta-Nipāta, Vagga 5, Vatthugāthā	[Sn. 5.1.26
26.	Yass' ete honti gattesu mahāpurisalakkhanā duve va tassa gatiyo, tatiyā hi na vijjati.—	[1001]
27	Sace agāram āvasatı, vijeyya pathavım ımam adandena asatthena dhammena-m-anusāsatı.	[1002]
28.	Sace ca so pabbajatı agārā anagāriyam, vivatacchado Sambuddho arahā bhavatı anuttaro.	[1003]
29	Jātim gottañ ca lakkhanam mante sisse punâpare muddham muddhâdhipātañ ca manasā yeva pucchatha.	[1004]
30	Anāvaranadassāvī yadı Buddho bhavıssatı, manasā pucchite pañhe vācāya vissajessatı.	[1005]
31.	Bāvarīssa vaco sutvā sīssā solasa brāhmanā —Ajīto Tissa-Metteyyo Punnako atha Mettagū	[1006]
32	Dhotako Upasīvo ca Nando ca atha Hemako Todeyya-Kappā dubhayo Jatukaṇṇī ca pandīto	[1007]
33	Bhadrāvudho Udayo ca Posālo câpi brāhmano Mogharājā ca medhāvī Pingiyo ca mahā isi—	[1008]
34	paccekaganıno sabbe sabbalokassa vissutā jhāyī jhānaratā dhīrā pubbavāsanavāsıtā.	[1009]
35	Bāvarım abhıvādetvā katvā ca nam padakkhinam jatâjınadharā sabbe pakkāmum uttarāmukhā,	[1010]
36.	—Mulakassa Patitthānam purimam Māhissatim tadā Ujjenin câpi Gonaddham Vedisam Vanasavhayam	[1011]
37-	Kosambım câpı Sāketam Sāvatthıñ ca puruttamam Setavyam Kapılavatthum Kusınārañ ca mandıram.	[1012]
38.	Pāvañ ca bhoganagaraṁ Vesālım Māgadham puram Pāsānakañ cetiyañ ca ramanīyam manoramaṁ.	[1013]
39-	Tasıto v' udakarı sītarı, mahālābham va vānijo, chāyarı ghammābhitatto va, turitā pabbatarı āruhum.	[1014]

F. 1001]	Book 5, Prologue	239
	To one who bears those two and thirty marks, two walks of life are open,—and no third	[1001]
	If house and home be his, the whole wide world shall own his sway. On righteousness shall rest his rule, and not on cudgel or on sword.	[1002]
	But if from home to homelessness he goes, he strips the veil from things, and so becomes the peerless All-Enlighten'd Arahat	[1003]
	Frame questions mentally about my birth, and clan, and marks, and runes, and pupils taught,—and heads and riving heads. Your questions frame,	[1004]
	and, if he Buddha be of boundless ken, his lips will answer what your minds have asked?	[1005]
	At Bāvarī's behest went sixteen youths, —named Ájitá and Tissa Métteyyá, and Púnnaká and kindly Méttagū	[1006]
	—with Úpasīva, Nanda, Dhótaká, and Hémaká, Todéyya, Kappa too, and learned Jatukannī, Údaya,	[1007]
	Bhadrāvudha, the brahmın Pósālá, quick Mogharāja, and sage Pingiya	[1008]
	Each led his train of pupils; each was famed throughout the world, they all loved Reverie; they all could conjure up their former lives.	[1009]
	Of Bāvarī these took devout farewell, then northwards went, hide-clad, with matted hair,	[1010]
	through Pátitthān in Múlaká, through Old Mahíssatí, Ujjéni, Gónaddhá,	[1011]
	then Védisá 'the Weald', Kosámbī next, Sākéta, Sāvatthī (of cities queen), then Sétavyá, and Kápilávatthú,	[1012]
	past Kúsınārā town, past Pāvā too, that home of opulence, past Vésālī, thence on to Mágadhá's proud capıtal, and so to Rock-Shrine, faır, delectable	[1013]
	As thirsty folk to cooling waters haste, as merchants wealth pursue, as men forspent with heat seek shade, these scaled the mountain-side.	[1014]

240	Sutta-Nīpāta, Vagga 5, Vatthugāthā	[Sn. 5.1.40
40.	Bhagavā ca tamhı samaye bhıkkhusamghapurakkhato bhıkkhūnam Dhammam deseti, sīho va nadatī vane.	[1015]
41	Ajito addasa Sambuddham vitaramsi' va bhānumam, candam yathā pannarase pāripūrim upāgatam.	[1016]
42.	Ath' assa gatte disvāna paripūrañ ca vyañjanam ekamantam thito hattho manopañhe apucchatha —	[1017]
43	Ādissa jammanam brūhi, gottam brūhi salakkhanam, mantesu pāramim brūhi; kati vāceti brāhmano?	[1018]
44-	Vīsamvassasatam āyu; so ca gottena Bāvarī; tīņ' assa lakkhanā gatte, tinnam vedāna' pāragū;	[1019]
45	lakkhane ıtıhāse ca sanighandusaketubhe; pañca satānı vācetı; sadhamme pāramım gato.	[1020]
46	Lakkhanānam pavicayam Bāvarissa, naruttama taņhacchida, pakāsehi. Mā no kankhāyitam ahu.	[1021]
47-	Mukham jivhaya chādeti, unn' assa bhamukantare; kosohitam vatthaguyham;—evam jānāhi, mānava.	[1022]
48	(Puccham hi kiñci asunanto sutvā pañhe viyākate vicinteti jano sabbo vedajāto katañjali —	[1023]
49	Ko nu devo va Brahmā vā Indo vā pi Sujampati manasā pucchi te pañhe? Kam etam patibhāsati?)	[1024]
50	Muddham muddhâdhıpātañ ca Bāvarī parıpucchatı. Tam vyākarohı, Bhagavā; kankham vinaya no, ise.	[1025]
51	'Avıjjā muddhā tı jānāhı; vıjjā muddhâdhıpātinī, saddhāsatısamādhīhı chandavırıyena samyutā '	[1026]
52.	Tato vedena mahatā santhambhitvāna mānavo ekamsam ajinam katvā pādesu sirasā pati:—	[1027]
53•	Bāvarī brāhmano bhoto saha sissehi, mārisa, udaggacitto sumano pāde vandatı, cakkhuma.	[1028]
54-	Sukhito Bāvarī hotu saha sissehi brāhmano; tvañ câpi sukkhito hohi;—cuam jīvāhi, mānava.	[1029]

F. 1015]	Book 5, Prologue	241
	In conclave, by his Almsmen girt around, the Lord was teaching them the Doctrine's truths and like a lion's roar his voice rang out	[1015]
	To Ájitá the All-Enlighten'd seemed the radiant sun, or mid-month's moon at full!	[1016]
	A survey of his frame—with marks complete—filled Ájitá with joy, in reverence he stood and framed these questions in his mind.—	[1017]
	'Declare our teacher's birth, and clan, and marks, what runes he knows, what pupils learn of him.'	[1018]
The Lord	Six-score years old, a Bāvarī by clan, he bears three marks, he knows the Vedas three;	[1019]
	is versed in marks and scholarship, instructs five hundred youths, is perfect in his creed	[1020]
Ajıta	Detail the marks he bears, thou matchless man. Cravings' uprooter! Leave us not in doubt	[1021]
The Lord	His tongue can hide his face; a downy tuft divides his brows; his privities are sheathed.	[1022]
	(Hearing replies to questions heard by none, all present raised their folded palms in awe,	[1023]
	wond'ring what godhead—Indra?—or Brahmá?—was thinking questions; who received replies)	[1024]
Ajita	Of heads and riving heads, asks Bāvarī. Explain this, Lord, dispel our doubts, o sage.	[1025]
The Lord.	The head is Ignorance,—which Knowledge rives, Knowledge informed by faith and mindfulness, by earnest heart and mind, by eager zeal.	[1026]
	With deep emotion thrilled, the brahmin youth his shoulder bared in homage to the Lord, and bowed his head before the Master's feet.	[1027]
Anta	O sir (he cried), the brahmin Bāvarī, with all his pupils, here adores thy feet in heartfelt thankfulness, All-seeing Lord!	[1028]
	May all go well with Bāvarī and train, —and thee, young brahmin! Length of days be thine! [HOS 27]	[1029]

242	Sutta-Nıpāta, Vagga 5, Vatthugāthā [Sn.	5.1.55
55•	Bāvarīssa ca tuyham vā sabbesam sabbasamsayam katâvakāsā pucchavho, yam kiñci manas' icchatha.	[1030]
56.	Sambuddhena katokāso nisīditvāna pañjalī Ajito paṭhamam pañhaṁ tattha pucchi Tathāgataṁ.	[1031]
	Ajitamānava-pucchā (1)	
	1. Kena-ssu nivuto loko? Kena-ssu na-ppakāsati? (ucc-āyasmā Anto) Ki''ssâbhilepanam brūsi? Kim-su tassa mahabbhayam?	[1032]
	 Avijjāya nivuto loko, vevicchā pamādā na-ppakāsati (Antāti Bhagavā) Jappābhilepanam brūmi Dukkham assa mahabbhayam. 	[1033]
	3 Savantı sabbadhī sotā, sotānam kim nivāranam? (ucc-āyasmā Ajuto) Sotānam samvaram brūhi. Kena sotā pithiyyare?	[1034]
	4. Yāni sotāni lokasmıth, satı tesam nıvāranath, (Antâtı Bhagavā) sotānam sathvarath brūmı,—paññāy' ete pıthıyyare.	[1035]
	5. Paññā c' eva satī câpi nāmarūpañ ca, mārisa, (ucc-āyasmā Ajuto) etam me puṭtho pabrūhi Katth' etam uparujjhati?	[1036]
	6. Yam etam pañham apucchi, Ajıta, tam vadāmi te: yattha nāmañ ca rūpañ ca asesam uparujjhatı, viññānassa nırodhena etth' etam uparujjhatı.	[1037]
	 Ye ca samkhātadhammāse, ye ca sekhā puthu idha, tesam me nipako iriyam puttho pabrūhi, mārisa. 	[1038]
	8. Kāmesu nābhigijiheyya, manasānāvilo siyā, kusalo sabbadhammānam sato bhikkhu paribbaje ti.	[1039]

F. 1030]	Book 5. Anta's Question (1)	243
	Seize now this opportunity and raise your difficulties,—yours, or Bāvarī's, or anyone's Ask whatsoe'er you will.	[1030]
	The All-Enlighten'd having granted leave, first Ajitá took seat and folded palms of humble supplication, as he asked his question of the Lord who Found the Truth:—	[1031]
	Ajita's Question (i)	
Aŋıta:	What shrouds the world? What stops its being seen? And what defiles, what threatens it, say you?	[1032]
The Lord.	'Tis Ignorance which shrouds the world; 'tis wants and sloth which stop its being clearly seen. Cravings (say I) defile, Ills threaten it.	[1033]
Anta:	The tides of evil surge around What force can dam them? Say what curb have they? what bar?	[1034]
The Lord:	'Tis mindfulness dams evil's tides They have a curb (say I);—'tis Knowledge bars their flow.	[1035]
Ajita:	Prithee, take knowledge, and take mindfulness, and with them Individuality. I pray you say what lays this last to rest?	[1036]
The Lord:	Your question, Ajitá, I answer thus — Ere Individuality can cease, th' informing mind must first be laid to rest.	[1037]
Ajita:	Take experts now, and aspirants, and men at large. What way of life do you prescribe?	[1038]
The Lord:	To pleasure deaf, with undistracted mind, above phenomena, leave house and home to be an Almsman watchful and alert.	[1039]

TISSAMETTEYYAMÂNAVAPUCCHĀ (11)

- I. Ko 'dha santusito loke? Kassa no santi iñjitā? [1040] (icc-āyasmā Tisso Metteyyo) Ko ubhanta-m-abhiññāya majjhe mantā na lippati? Kaṁ brūsi 'mahāpuriso' ti? Ko idha sibbanim accagā?
- 2. Kāmesu brahmacarıyavā vītatanho sadā sato [1041] (Metteyyáti Bhagavā) samkhāya nibbuto bhikkhu, tassa no santi iñjitā,
- 3. so ubhanta-m-abhiññāya majjhe mantā na lippati; [1042] tam brūmi 'mahāpuriso' ti; so idha sibbanim accagā ti

PUNNAKAMĀNAVAPUCCHĀ (111)

- I. Anejam mūladassāvim (icc-āyasmā Puṇṇako) [1043] atthi pañhena āgamam:—
 Kim nissitā isayo manujā khattiyā brāhmanā devatānam yaññam akappayimsu puthū 'dha loke?
 —Pucchāmi tam, Bhagavā, brūhi me tam
- 2. Ye kec' ime isayo manujā (Punnakâtı Bhagavā) [1044] khattıyā brāhmanā devatānam yaññam akappayımsu puthū 'dha loke, āsımsamānā, Punnaka, itthabhāvam jaram sitā yaññam akappayımsu
- 3. Ye kec' ime isayo manujā (*ucc-āyasmā Punnako*) [1045] khattiyā brāhmanā devatānam yaññam akappayimsu puthū 'dha loke, kacci-ssu te, Bhagavā, yaññapathe appamattā atāru' jātiñ ca jarañ ca, mārisa'—Pucchāmi tam, Bhagavā, brūhi me tam
- 4. Āsimsanti thomayantı abhıjappantı juhantı [1046]

 (Punnakâtı Bhagavā)

 kāmâbhijappantı paticca lābham

 Te yājayogā bhavarāgarattā

 nâtarımsu jātıjaran tı brūmi.

246 Sutta-Nidāta, Vagga 5, Pucchā in Sn. 5.111.5 (1cc-āyasmā Punnako) [1047] 5. Te ce nâtarımsu yājayogā vaññehi jātiñ ca jarañ ca, mārisa, atha ko carahi devamanussaloke atāri jātiñ ca jarañ ca, mārisa? —Pucchāmi tam, Bhagavā, brūhi me tam. 6. Samkhāya lokasmım parôparānı [1048] (Punnakâtı Bhagavā) vass' ıñııtam na 'tthı kuhıñcı loke, santo vidhūmo anigho nirāso atārı so jātijaran ti brūmîti. Mettagūmānavapucchā (1v) 1. Pucchāmi tam, Bhagavā, brūhi me tam. [1049] (ucc-āyasmā Mettagū) maññāmi tam vedagum bhāvıtattam: Kuto nu dukkhā samudāgatā ime ye keçi lokasmım anekarüpā? 2. Dukkhassa ve mam pabhavam apucchasi; [1050] (Mettagûtı Bhagavā) tam te pavakkhāmi yathā pajānam — Upadhinıdānā pabhavanti dukkhā ye kecı lokasmım anekarüpā Yo ve avidvā upadhim karoti, 3. [1051] punappunam dukkham upeti mando. Tasmā pajānam upadhim na kayirā dukkhassa jätippabhavanupassī.

4. Yan tam apucchimha, akittayi no
Aññam tam pucchāma; tad ingha brūhi.
Kathan nu dhīrā vitaranti ogham
jätijaram sokapariddavañ ca?
Tam me, muni, sādhu viyākarohi;
tathā hi te vidito esa dhammo.

T1		Dark at Down Let Occasion (in)	- 4
F. 1047]		Book 5. Punṇaka's Question (in) If sacrifices fail to save their votaries from birth and eld, say who of men and gods is saved? Vouchsafe an answer, Lord	247 [1047]
	The Lord	The man whose thought has scanned the universe entire, who knows no waverings, who, good without a trace of smould'ring vice, is free from tremors or desires, —he's saved from birth and eld.	[1048]
		Mettagū's Question (iv)	
	Mettagū	I ask thee, Lord, to say (for, versed in lore and schooled I deem thee) whence arise life's teeming, varied Ills?	[1049]
	The Lord	You ask me whence come Ills; that knowledge I'll impart —From Transmigration spring life's teeming varied Ills	[1050]
		The fool who starts that round, through crassness drees a weird of oft-repeated Ills Be warned, then; realize Ills' birth and origin, start not that gruesome round.	[1051]
	Mettagū	That answers what I asked. Vouchsafe to answer this:— Pray, how do saints o'ercome life's welter, birth, and eld, wailing and sorrow's pangs' Expound this, sage, for clear this outlook is to thee.	[1052]

	Sutta-Nīpāta, Vagga 5, Pucchā īv [Sn	. 5.17.5
5.	Kıttayıssāmı te dhammam ditthe dhamme anītiham (Mettagūti Bhagavā)	[1053]
	yam viditvā sato caram tare loke visattikam	
6.	Tañ câham abhinandāmi, mahesi, dhammam uttamam yam viditvā sato caram tare loke visattikam	[1054]
7.	Yam kiñci sampajānāsi (Mettagūti Bhagavā) uddham adho tiriyam câpi majjhe, etesu nandiñ ca nivesanañ ca panujja viññāṇam bhave na titthe.	[1055]
8.	Evam-vihārī sato appamatto bhikkhu caram hitvā mamāyitāni jātijaram sokapariddavañ ca idh' eva vidvā pajaheyya dukkham.	[1056]
9.	Etâbhınandāmı vaco mahesino sukittitam, Gotam', anüpadhīkam. Addhā hi Bhagavā pahāsi dukkham; tathā hi te vidito esa dhammo.	[1057]
10.	Te câpı nūna pajaheyyu' dukkham ye tvam, muni, atthıtam ovadeyya Tam tam namassāmı samecca, nāga. Appeva mam [Bhagavā] atthıtam ovadeyya.	[1058]
ıı.	Yam brāhmanam vedagum abhijaññā akiñcanam kāmabhave asattam, addhā hi so ogham imam atāri tinņo ca pāram akhilo akankho,	[1059]

1053] E	Sook 5. Mettagū's Question (w)	249
and the	t outlook I'll expound to thee —'Tis here now, no hearsay vain By grasping it, man who walks thereby in mindfulness leave the world's entanglements behind.	[1053]
to	s matchless outlook, sage, rejoices me, walk thereby in watchful mindfulness leave the world's entanglements behind.	[1054]
The Lord.	Reject then smug delight in what—here—anywhere— senses report. Let not your nature base its hopes on mere existences	[1055]
	Thus minded, vigilant, and zealous, Almsman, live a life with nothing dear, a life that, here on earth, has plumbed old-age and birth, wailing and sorrow's pangs, and so sheds mortal Ills.	[1056]
Mettagū∙	It gladdens me to hear sage Gotama extol a state from life's stuff freed. Assuredly the Lord has shed all Ills, so clear this outlook is to him.	[1057]
	Those too shall shed all Ills whom thou dost teach so well. Wherefore, to thee I come in adoration meet, and crave thy teachings, Lord.	[1058]
The Lord	The man you recognize as 'Brahmin rich in lore', emancipate, unsnared by appetites or life, —has crossed the welter here and reached the shore Beyond, with open'd mind, doubt-free.	[1059]

	Sutta-Nipāta, Vagga 5, Pucchā iv [Sn.	5.iv.12
12.	vidvā ca so vedagu naro idha bhavâbhave sangam imam visajja, so vītatanho anigho nirāso atāri so jātijaran ti brūmîti.	[1060]
	Dhotakamānavapucchā (v)	
I.	Pucchāmi tam, Bhagavā, brūhi me tam; (ucc-āyasmā Dhotako) vācâbhikankhāmi, mahesi, tuyham. tava sutvāna nigghosam sikkhe nibbānam attano?	[1061]
2.	Tena h' ātappam karohi, idh' eva nipako sato (Dhotakâti Bhagavā) ito sutvāna nigghosam sikkhe nibbānam attano.	[1062]
3.	Passām' aham devamanussaloke akiñcanam Brāhmanam iriyamānam. Tam tarn namassāmi, samantacakkhu. Pamuñca mam, Sakka, kathamkathāhi.	[1063]
4.	Nâham samīhāmi pamocanāya kathamkathim, Dhotaka, kañci loke. Dhammañ ca seṭṭham ājānamāno, evam tuvam ogham imam taresi	[1064]
5.	Anusāsa, Brahme, karunāyamāno vivekadhammam, yam aham vijaññam yathâham, ākāso va avyāpajjamāno, idh' eva santo asito careyyam	[1065]
6.	Kıttayıssāmı te santım dıtthe dhamme anītiham (Dhotakâtı Bhagavā) yam viditvā sato caram tare loke visattikam.	[1066]
7	Tañ câham abhınandāmi, mahesı, santım uttamam yam vidıtvā sato caram tare loke vısattıkam.	[1067]

F. 1060]	Book 5. Mettagū's Questron (w)	251
	He knows His lore rejects all lures of future life; from cravings purged, devoid of tremors or desires, he's saved from birth and eld.	[1060]
	Dhotaka's Question (v)	
D	hotaka I ask thee, Lord, to tell, I yearn to hear, how men who hearken unto thee can work salvation out.	[1061]
Th	by hearkening to me, shall thought and watchfulness work man's salvation out	[1062]
L	hotaka In thee, 'mong gods and men, I find the 'Brahmin true' who walks emancipate Wherefore, to thee I come in adoration meet. All-seeing Lord, free me from doubts, great Sákyán!	[1063]
T	e Lord. No doubting heart do I essay to free Grasp first this best of Doctrines, then thou'lt cross the welter here.	[1064]
I	hotaka · In pity, Holy One, teach me to live Aloof, that I may clearly see how—calm as th' ether—I may dwell in freedom's peace.	[1065]
The Lo	rd. That peace will I expound to thee 'Tis here and now,' its based on thought, not hearsay vain. Walk thou by it with constant watchfulness, leaving the world's entanglements behind.	[1066]
Dhota	ka. This matchless peace, great sage, rejoices me, —to walk thereby with constant watchfulness and leave the world's entanglements behind!	[1067]

8. Yam kiñci sampajānāsi (Dhotakâti Bhagavā) [1068] uddham adho tiriyam câpi majjhe, etam viditvā 'sango' ti loke bhavâbhavāya mā 'kāsi tanhan ti.

Upasīvamānavapucchā (vi)

I Eko aham, Sakka, mahantam ogham [1069] (1069]

anissito no visahāmi tāritum Ārammanam brūhi, samantacakkhu, yam nissito ogham imam tareyyam

2. Ākiñcaññam pekkhamāno satimā [1070]
(Upasīvāti Bhagavā)
'Na 'tthiti' pissāva tarassii orbam

'Na 'tthîtı' nıssāya tarassu ogham, kāme pahāya vırato kathāhi tanhakkhayam nattamahâbhıpassa.

- 3 Sabbesu kāmesu yo vītarāgo (*ucc-āyasmā Upasīvo*) [1071] ākiñcaññam nissito hitva-m-aññam saññāvimokhe parame vimutto, titthe nu so tattha anānuyāyi?
- 4. Sabbesu kāmesu yo vītarāgo (*Upasīvātī Bhagavā*) [1072] ākincaññaṁ nissito hitva-m-aññam, saññāvimokkhe parame 'dhimutto, tiṭtheyya so tattha anānuyāyi.
- 5 Titthe ce so tattha anānuyāyi, [1073] pūgam pi vassānam, samantacakkhu, tatth' eva so sītisiyā vimutto, cavetha viññānam tathāvidhassa?
- Accī yathā vātavegena khitto (*Upasīvāti Bhagavā*) [1074] attham paleti, na upeti sankham,
 —evam munī nāmakāyā vimutto attham paleti, na upeti sankham.

F. 1068]	Book 5, Dhotaka's Question (v)	253
	The Lord: Reject then smug delight in what—here—anywhere— senses report, and know 'tis but a worldly snare, crave not for 'life to come'!	[1068]
	Upasīva's Question (vi)	
	Upasīva · Alone, without support, great Sákyan, I should fail to win across life's surge Seer, what support will bear a man in safety o'er?	[1069]
	The Lord Th' inherent Nothingness of things discern Make this conviction—'Naught abides!'— support thee safely o'er. Scorn pleasures, gossip not; strive day and night—each hour—cravings to extirpate	[1070]
	Upasīva Will he whom pleasures tempt no more, who cleaves to nought save Nothingness alone, who from Perceptions wins entire Deliverance, —will he ne'er fall away?	[1071]
	The Lord. The man whom pleasures tempt no more, who cleaves to nought save Nothingness alone, who from Perceptions wins entire Deliverance, —will never fall away.	[1072]
	Upasiva: If, as the years roll on, he never falls away when Fever's fires are quenched, —will Personality be born with him again?	[1073]
	The Lord. As flame blown out by wind is lost to cognizance, e'en so the sage, released from whilom qualities, has disappeared from ken.	[1074]

7. Atthangato so uda vā so na 'tthı udāhu ve sassatıyā arogo? Tam me, munı, sādhu vıyākarohi, tathā hi te vidito esa dhammo

[1075]

8. Atthangatassa na pamānam atthi, (*Upasīvāti Bhagavā*) [1076] yena nam vajju, tam tassa na 'tthi; sabbesu dhammesu samūhatesu, samūhatā vādapathā pi sabbe ti

Nandamānavapucchā (vii)

- 1. 'Santi loke munayo' (ucc-āyasmā Nando) [1077]
 janā vadanti. Ta-y-ıdam katham su?
 Nānûpapannam no munım vadanti
 udāhu ve jīvitenûpapannam?
- Na dıtţhıyā na sutıyā na ñānena munîdha, Nanda, kusalā vadanti.
 Vısenıkatvā anıghā nırāsā carantı ye, te munayo tı brūmi.

[1078]

- 3. Ye kec' ime samanabrāhmanāse (icc-āyasmā Nando) [1079] diṭthe sutenâpi vadantı suddhim, sīlabbatenâpı vadantı suddhim, anekarūpena vadanti suddhim, —kacci ssu te [Bhagavā] tattha yatā carantā atāru' jātiñ ca jarañ ca, mārisa? Pucchāmı tam, Bhagavā, brūhı me tam
- 4. Ye kec' ime samanabrāhmanāse (Nandâti Bhagavā) [1080] ditthe sutenâpi vadanti suddhim, sīlabbatenâpi vadanti suddhim, anekarūpena vadanti suddhim,—kincâpi te tattha yatā caranti, nâtarimsu jātijaran ti brūmi.

F. 1075]	Book 5 Upasīva's Question	(v1) 255
	Upasiva Does he who 'disappears' quite cease to be? or last for ever hale and strong? Explain this, sage, for, clear to thee this outlook shows.	[1075]
	The Lord Whoso thus 'disappears' is measureless, he keeps nothing that can be named. When attributes have gone, denoting terms go too	[1076]
	Nanda's Question (vii)	
	Nanda · Men talk of 'sages here' What mean they? Is it lore that constitutes a sage? or is it mode of life?	[1077]
	The Lord. 'Tis not for 'views' he holds, insight, or garner'd lore, that experts style him 'sage'. Sages, say I, are those who conquer in the fight and have no hopes or wants.	[1078]
	Nanda Brahmins and anchorites who say that Purity resides in views, or lore, or works, or ritual, or in what things they will, —have they 'scaped birth and Vouchsafe an answer, Lord.	[1079] eld?
	The Lord: Brahmins and anchorites who say that 'Purity' resides in 'views', or lore, or works, or ritual, or in what things they will, —have not 'scaped birth and e	[1080] ld.

- 5. Ye kec' ime samanabrāhmanāse (*ucc-āyasmā Nando*) [1081] ditthe sutenâpi vadanti suddhim, sīlabbatenâpi vadanti suddhim, anekarūpena vadanti suddhim, te ce, muni, brūsi anoghatinne, atha ko carahi devamanussaloke atāri jātiñ ca jarañ ca, mārisa? Pucchāmi tam, Bhagavā, brūhi me tam.
- 6. Nâham sabbe samanabrāhmanāse (Nandâtī Bhagavā) [1082] jātijarāya nivutā ti brūmi
 Ye sîdha dittham va sutam mutam vā, sīlabbatam vā pi pahāya sabbam, anekarūpam pi pahāya sabbam, taņham pariñīāya anāsavāse,
 —te ve narā oghatinnā ti brūmi.
- 7 Etâbhınandāmi vaco mahesino sukittitam, Gotam', anūpadhīkam. Ye sîdha dittham va sutam mutam vā, sīlabbatam vā pi pahāya sabbam, anekarūpam pi pahāya sabbam, tanham pariññāya anāsavāse, —aham pi te oghatinnā ti brūmîti.

[1083]

Hemakamāņavapucchā (viii)

- 1. Ye me pubbe viyākamsu—huram Gotamasāsanā: [1084] (1002-āyasmā Hemako) icc-āsi, iti bhavissati, sabban tam itihītiham, sabban tam takkavaddhanam; nāham tattha abhiramim.
- 2. Tvañ ca me dhammam akkhāhi tanhānigghātanam, muni, [1085] yam viditvā sato caram tare loke visattikam.
- 3. Idha ditthasutamutaviññātesu piyarūpesu, Hemaka, [1086] chandarāgavinodanam, Nibbānapadam accutam,
- 4. —etad aññāya ye satā ditthadhammâbhinibbutā [1087] upasantā ca te sadā, tınnā loke visattikan ti.

Book 5. Nanda's Question (vn) Nanda: If you say all those fail, who hold that 'Purity' resides in 'views' or lore, or works, or ritual, or in whatever else, —what god or man succeeds? Vouchsafe an answer, Lord.	257 [1081]
The Lord · I do not say that all brahmins and anchorites are mewed in birth and eld 'Safe o'er the Flood' are they who sense-impressions scout, scout works and ritual (and whatsoever else), plumb Cravings, Cankers shed.	[1082]
Nanda It gladdens me to hear sage Gotama extol this state from life's stuff freed Yes; 'o'er the Flood' are they who sense-impressions scout, scout works and ritual (and whatsoever else), plumb Cravings, Cankers shed.	[1083]
Hemaka's Question (viii) Hemaka: The only things I learned from those who taught me, till I heard what Gotama proclaimed, were hearsay origins and destines, —mere hearsay, fostering perplexities, which failed to satisfy my heart within	[1084]
Expound to me the Doctrine, sage, which roots all Cravings out and teaches men to walk in mindfulness, escaping worldly snares.	[1085]
The Lord: Nırvāna's Way eternal will dispel the hot pursuit on earth of mundane joys;	[1086]
and they who, grasping this, have 'passed away' while yet in mindfulness on earth they dwell, —these sons of peace have done with worldly snares. [HOS 37]	[1087]

Todeyyamānavapucchā (1x)

- 1. Yasmım kāmā na vasantı, tanhā yassa na vıjjatı, (1088) (1000 (1
- 2. Yasmım kāmā na vasantı, tanhā yassa na vıjjatı, [1089]
 (Todeyyâtı Bhagavā)
 kathamkathā ca yo tınno, vimokkho tassa nâparo.
- 3. Nırāsaso so uda āsasāno? [1090]
 Paññānavā so uda paññakappī?
 Munım aham, Sakka, yathā vijaññam,
 tam me viyācikkha, samantacakkhu.
- 4. Nırāsaso so, na so āsasāno, [1091]
 paññānavā so, na ca paññakappī;
 —evam pi, Todeyya, munim vijāna
 akiñcanam kāmabhave asattan ti.

Kappamānavapucchā (x)

- 1. Majjhe sarasmım tıtthatam (ucc-āyasmā Kappo) [1092] oghe jāte mahabbhaye jarāmaccuparetānam dīpam pabrūhi, mārisa, tvañ ca me dīpam akkhāhi yatha-y-idam nâparam siyā
- 2. Majjhe sarasmim titthatam (Kappāti Bhagavā) [1093] oghe jāte mahabbhaye jarāmaccuparetānam dīpam pabrūmi, Kappa, te;
- 3 —akiñcanam anādānam etam dīpam anâparam; [1094]
 Nibbānam' iti nam brūmi jarāmaccuparikkhayam.

Nirvāna is that island's name; and there

the old has passed away and nothing fresh can lodgment find; no more come death and eld. [1094]

I.

2.

3 Kāmesu vinaya gedham, nekkhammam datthu khemato, uggahītam nirattam vā mā te vijjittha kiñcanam

4. Yam pubbe tam visosehi, pacchā te mâhu kincanam; [1099] majihe ce no gahessasi, upasanto carissasi.

5 Sabbaso nāmarūpasmim vītagedhassa, brāhmana, [1100] āsavā 'ssa na vijjanti yehi maccuvasam vaje ti.

Bhadrāvudhamānavapucchā (x11)

1. Okañjaham tanhacchidam anejam [1101] (1cc-āyasmā Bhadrāvudho) nandıñjaham oghatınnam vımuttam kappañjaham abhıyace sumedham; sutvāna nāgassa apanamissanti ito

F. 1095]	Book 5. Kappa's Question (x)	261
whil	they who, grasping this, have 'passed away' le yet in mindfulness on earth they dwell, not the thralls of Māra, nor his slaves.	[1095]
	Jatukaṇṇī's Question (xi)	
Jatuk	annī. News of a 'Victor', dead to appetites, and safe beyond this welter, brings me here to beg the Lord (on whom omniscience flashed sudden and entire) to shew the way of Peace	[1096] `
	For, as the sunlight dominates the earth, so moves the sov'ran Lord to dominate o'er appetites. Sage, teach my ignorance thy Truth, that I on earth may slough mortality	[1097]
The Lord	Get rid of appetite for pleasure's gauds; peace in Renunciation find, let nought find lodgment, nought require to be expelled.	[1098]
•	Consume to ashes past iniquities, thereafter let no fresh defilement grow, if—meantime—thou contract no current guilt, thy feet shall tread the tranquil path of Peace	[1099]
	If, brahmin, Personality has lost its fascination, Cankers never rise to bind man thrall and vassal unto Death.	[1100]
	Bhadrāvudha's Question (xii)	
Bhadrāvi	his home and Cravings quenched, who scorned delights, who crossed the Flood, and in Release shed Time, and wisdom found! We wait an utterance, great saint, ere we depart	[1101]

262	Sutta-Nīpāta, Vagga 5, Pucchā xii [Sn.	5.X11.2
	 nānā janā janapadehi sangatā, tava, Vīra, vākyam abhikamkhamānā Tesam tuvam sādhu viyākarohi, tathā hi te vidito esa dhammo 	[1102]
	3. Ādānatanham vinayetha sabbam (Bhadrāvudhâti Bhagavā) uddham adho tiriyañ câpi majjhe Yam yam hi lokasmim upādiyanti, ten' eva Māro anveti jantum.	[1103]
	4 Tasmā pajānam na upādīyetha bhikkhu sato kiñcanam sabbaloke, ādānasatte iti pekkhamāno pajam imam maccudheyye visattan ti.	[1104]
	Udayamānavapucchā (x111)	
	 Jhāyim virajam āsīnam katakiccam anāsavam (icc-āyasmā Udayo) pāragum sabbadhammānam atthi pañhena āgamam. aññāvimokkham pabrūhi, avijjāya pabhedanam. 	[1105]
	Pahānam kāmacchandānam domanassāna' cûbhayam,	[1106]
	 upekkhāsatısamsuddham dhammatakkapurejavam, —aññāvımokkham pabrūmı avıjjāya pabhedanam. 	[1107]
	4. Kım-su-samyojano loko? Kım su tassa vıcāranam? Ki' ss' assa vippahānena nibbānam iti vuccati?	[1108]
	5 Nandīsamyojano loko; vitakk' assa vicāranā; tanhāya vippahānena nibbānam iti vuccati.	[1109]
	6 Katham satassa carato viññānam uparujjhati? Bhagavantam putthum āgamma tam sunoma vaco tava	[1110]
	7 Ajjhattañ ca bahıddhā ca vedanam nâbhınandato evam satassa carato yıññānam uparuuhatîtı.	[1111]

F. 1102]	Book 5. Bhadrāvudha's Question (x11)	263
	who come from divers lands to hear the Victor's words Make all things clear, since clear this Doctrine is to thee	[1102]
7	The Lord. Shed Cravings to acquire aught here, or anywhere; what men assimilate brings Māra close at heel.	[1103]
	So, realizing this, let mindful Almsmen cleave to nothing in this world, but view as "Cravings' slaves" mankind in Māra's toils.	[1104]
	Udaya's Question (xiii)	
Udaya •	To him who stainless sits in Reverie, with task fulfilled, with Cankers gone, and versin ev'ry mental state, I come to ask this question —Tell me how can ignorance be quenched, till Knowledge brings Deliverance.	
The Lord.	It comes from shedding appetite for joys and griefs, from quelling Crassness of the min from stoutly keeping evil deeds at bay,	[1106] d,
	it comes (say I) with poise and watchfulness, it follows in the train of thinking right.	[1107]
Udaya	What fetters, what explores, the world around What must be dropped before 'Nirvāna' come	
The Lord	Joys fetter, thought explores, the world around Cravings must cease before 'Nırvāna' comes	1, [1109]
Udaya	· How must man walk in watchful mindfulness to dissipate the heritage of mind? —We come to ask the Lord to tell us that	[1110]
The Lord	Till feelings—inly bred, or from without—have ceased to fill the heart with wonted joy,—on must man walk in watchful mindfulness to dissipate the heritage of mind.	[1111]

Posälamänavapucchä (xiv)

- 1. Yo atītam ādisati anejo chinnasamsayo, [1112] (ucc-āyasmā Posālo)
 pāragum sabbadhammānam atthi pañhena āgamam —
- 2. Vibhūtarūpasaññissa sabbakāyappahāyino [1113] ajjhattañ ca bahiddhā ca 'Na 'tthi kiñcîti' passato, ñānam Sakkânupucchāmi: Katham neyyo tathāvidho?
- 3. Viññānatthitiyo sabbā (Posālâti Bhagavā) [1114] abhijānam, Tathāgato titthantam enam jānāti: Vimuttam tapparāyanam.
- 4. Ākiñcaññasambhavam ñatvā: Nandī samyojanam iti, evam etam abhiññāya tato tattha vipassati.

 Etam ñānam tatham tassa Brāhmanassa vusīmato ti.

Mogharājamānavapucchā (xv)

- Dvâham Sakkam apucchissam, na me vyākāsi cakkhumā. [1116] (1116]
 Yāvatatiyan ca devîsi vyākarotîti me sutam.
- 2 Ayam loko paro loko brahmaloko sadevako; [1117] diṭṭhin te nâbhijānāmi Gotamassa yasassino.
- 3. Evam abhıkkantadassāvım atthı pañhena āgamam:— [1118] Katham lokam avekkhantam Maccurājā na passatı?
- 4. Suññato lokam avekkhassu, Mogharāja, sadā sato [1119] attânuditthim ūhacca;—evam maccutaro siyā, evam lokam avekkhantam Maccurājā na passatīti

The Lord. Then never cease to view the world as void, abjuring 'Personality', till Death

be overthrown, and thou by him unseen.

[0111]

PINGIYAMĀNAVAPUCCHĀ (XVI)

I. Jinno 'ham asmı abalo vitavanno, (icc-āyasmā Pingiyo)

nettā na suddhā, savanam na phāsu, mâham nassam momuho antarāya; ācikkha Dhammam yam aham vijaññam jātijarāya idha vippahānam.

2. Disvāna rūpesu vihaññamāne,

[1121]

[1120]

(Pıngıyâtı Bhagavā)

—ruppanti rūpesu janā pamattā—tasmā tuvam, Pingiya, appamatto jahassu rūpam apunabbhavāya.

3 Dısā catasso, vidisā catasso, uddham, adho,—dasa disā imāyo. na tuyham adittham asutam mutam vā atho aviññātam kiñci na 'tthi loke Ācikkha Dhammam yam aham vijaññam jātijarāya idha vippahānam

[1122]

4 Taṇhâdhıpanne manuje pekkhamāno [1123] (Pingiyâti Bhagavā)

santāpajāte jarasā parete tasmā tuvam, Pingiya, appamatto jahassu tanham apunabbhavāyâti.

Idam avoca Bhagavā Magadhesu viharanto Pāsāṇake cetiye paricārakasoļasānam brāhmanānam ajjhittho puttho puttho pañhe vyākasi Ekamekassa ce pi pañhassa attham aññāya dhammam aññāya dhammânudhammam patipajjeyya, gaccheyy' eva jarāmaranassa pāram; 'Pārangamanīyā ime dhammā' ti, tasmā imassa dhammapariyāyassa 'Pārāyanan' t' eva adhivacanam.

> Ajito, Tissa-Metteyyo, Punnako, atha Mettagū, Dhotako, Upasīvo ca, Nando ca, atha Hemako.

[1124]

Pingiya's Ouestion (xvi)

Pungiya Worn out am I and frail, squalid to view, purblind, and hard my hearing grows.

Lest I in folly die, teach me on earth to learn how birth and eld to end.

[1120]

The Lord In view of th' havoc wrought in men by things of sense (senses plague heedless men!), take heed to scout them all and so escape rebirth.

[1121]

Pingiya Ten realms there are in all.—
above, beneath; north, south,
east, west, and four between;
in none of these has aught
escaped thy mind or ken!
Teach me on earth to learn
how birth and eld to end.

[1122]

The Lord Observing Craving's slaves harassed and spent with eld, take heed, O Pingiya, and diligently seek to root all Craving out and so escape rebirth.

[1123]

Thus spoke the Lord as he was dwelling among the people of Magadha at Rock-Shrine, when, in response to the train of sixteen brahmins, he answered all their successive questions. Anyone who, comprehending the import of each several question and the Doctrine involved, walks conformably to the plenitude of the Doctrine, will assuredly pass beyond death and eld. For such states of mind 'conduct to the shore beyond', and therefore this exposition of Doctrine is styled—'The Way Across'.

Came Ájitá and Tissa Métteyyá and Púnņaká and kindly Méttagú, with Úpasīva, Nanda, Dhótaká. [1124]

F. 1125]	Book 5. Epilogue	269
	and Hémaká, Todéyya, Káppa too, the learned Jatukannī, Ūdayá, Bhadrāvudhá, the brahmın Pósālá, quick Mógharājā, Píngiyá the sage.	[1125]
	These came to Buddha, blameless sage, and asked their searching questions of the matchless Lord,	[1126]
	who answer'd all they asked with words of truth which satisfied those brahmins in their quest	[1127]
	And, being satisfied, they all embraced the higher life as followers convinced of that all-seeing Kinsman of the Sun, Lord of Enlightenment, supreme in Lore.	[1128]
	Now, whoso walks as Buddha's answers teach, shall win Across and gain the Shore Beyond,	[1129]
	—shall win across, along that Way of Ways which guides men safely o'er the surge of life and so is rightly styled 'the Way Across'.	[1130]
	[Pıngıya to Bāvarī (on return)]	
	'The Way Across' my lips shall now proclaim. As he discerned it, so he set it forth, —that spotless, wisest Lord, above delights and yearnings Wherefore should he publish lies?	[1131]
	Come, let me tell the lovely utterance of him whom crassness smirches not, nor pride besets, nor foul hypocrisy invades —	[1132]
	The darkness he dispels, —the Buddha, who sees all, who plumbs the universe, and overcomes rebirth, in whom no Cankers dwell, who triumphs o'er all Ill Brahmin, I serve 'Truth's Lord'.	[1133]
	As birds desert the brake for woodlands bountiful, so I quit teachers blind and, like the swan, have gained the ocean's amplitude.	[1134]

270

F. 1135]	Book 5. Epilogue	271
	The only things I learned from those who taught me, ere I heard what Gotama proclaimed, were hearsay origins and destinies, —mere hearsay, fostering perplexities	[1135]
	As in lone splendour shines a matchless gem, dispelling darkness, spreading light around,—so shines th' abounding lore of Gotama and his abounding wit to comprehend.	[1136]
	From him I learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health,—that peerless Doctrine without counterpart.	[1137]
Bāvarī	Why then absent yourself one moment's space from Gotama's abounding wit and lore,	[1138]
	from whom you learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health, —that peerless Doctrine, without counterpart?	[1139]
Píngiyá	I am not absent, sir, one moment's space from Gotama's abounding wit and lore,	[1140]
	from whom I learn'd his Doctrine,—potent here and now, yet outside time—which, utterly destroying Cravings, brings man saving health,—that peerless Doctrine, without counterpart.	[1141]
	My mind has eyes to see him, brahmin, night and day; in lauding him I spend my nights, and never seem from him to be away.	[1142]
	His teachings still engage faith, zest, mind, vigilance, and wheresoe'er he turns, I too am thither drawn.	[1143]
	Worn out and frail am I, so that my body fails to hasten thither where my thoughts consort with him to whom my mind cleaves fast.	[1144]

Sutta-Nipāta, Vagga 5, ——

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[Sn. 5.-.22

F. 1145]	Book 5. Epilogue	273
	As through life's sloughs from knoll to knoll I flounder'd on, mine eyes beheld the Lord of All-Enlightenment, in whom no Cankers dwell, who found the 'Way Across'.	[1145]
	d. As trust saved Vakkalı, and saved Bhadrāvudha, as trust saved Alavi, so Pıngiya, evince an equal trust, and thou alt pass beyond the grısly realms of Death.	[1146]
th ha	ly gladness grows the greater as I hear e sage's words The All-Enlighten'd Lord us stripped away the veil from things, his mind all-embracing, ready-witted, sure	[1147]
th	lear vision into things sublime has brought ungs great and small within the Master's ken e solves all doubts, till doubters doubt no more	[1148]
w I	o th' unsurpassable, th' unchangeable, hich has no counterpart, assuredly shall attain; no doubt of this have I. ccount me, Lord, as winning this Release.	[1149]

THE END

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THE HARVARD ORIENTAL SERIES was founded in 1891 It aims to make available for us people of the West the incomparable lessons which (if we be wise enough to maintain the teachable habit of mind) the Wise Men of the East can teach us These lessons concern mutual good will as between persons and nations, repose of spirit by the overcoming of ill will and worry and hurry, moderation of our desires, the simple life, and above all, the search after God, and the realization — whether by reasoning or by faith — of the divine immanence

Buddha (563–483 B.C) was the greatest teacher of pre-Christian Asia. His precepts and example have been or are an untold blessing to India and Ceylon and the Far East. The West and the Far East have now become near neighbors. From the responsibilities and the consequent results of such neighborhood there is no escape. Already, across the Pacific, there is at work an interchange of mighty influences that will affect profoundly, for better, for worse, the politics and literature and philosophy and religion and morals of both East and West, in short, the habits of mind of both hemispheres.

The first league of nations, we are told, was the International Telegraphic Union (1865); and the second was the Universal Postal Union. A concrete example, say of a universal tariff

truce, if strikingly successful, might prove to be the most effective possible world-lesson. Such agencies of world-progress, involving for each member a partial surrender of individual freedom, are now many and various. Their logical outcome is a League of All Nations and a World Court and the outlawry of war. To make such outlawry effective, mutual distrust and fear must give way to a pervading spirit of good will

For working out this miracle, we need everywhere, as leaders, men of action who can command the sympathies and enthusiasm of great masses. And behind these leaders must stand scholars who know what the best and noblest achievements of the East and of the West are, and who can bring them to bear upon the life and ways of thought of the West and of the East. The work of the scholar is in vital relation with the practical needs of today.

The volumes of this Series may be roughly grouped as follows

VEDAS, BRAHMANAS, UPANISHADS — 16 VOLUMES

The Veda of Praise or Rig-Veda, volumes 33*, 34*, 35*
The Veda of the Sacrifice or Yajur-Veda, volumes 18, 19
The Veda of Magic Charms or Atharva-Veda, volumes 7, 8
Vedic Concordance, volume 10
Rig-Veda Repetitions, volumes 20, 24
Rig-Veda Brahmanas (Aitareya, Kaushitaki), volume 25
Brhad-Devata, deities and myths of the Rig-Veda, volumes 5, 6
Religion and Philosophy of the Veda and Upanishads, volumes 31, 32
Rig-Veda Index, volume 36*

BUDDHISM — 8 VOLUMES

Buddhism in Translations, volume 3 Buddha's Teachings or Sutta-Nipata, Pali and English, volume 37 Buddhist Legends, volumes 28, 29, 30 Buddha's Former Births or Jataka-Mala, Sanskrit, volume 1 Buddha-ghosa's Way of Holiness or Visuddhi-magga, Pali, volumes 39*, 40*

PHILOSOPHY - 2 VOLUMES

Sankhya System, by Vijnana-Bhikshu, Sanskrit text, volume 2 Yoga System of Patanjali, Sanskrit text, volume 17

STORIES, COURT EPIC, PROVERBS - 8 VOLUMES

Pancha-tantra, oldest recension, Sanskrit text of Kashmir, volume 14
Pancha-tantra of Purna-bhadra, Sanskrit text, volumes 11, 12, 13
Vikrama's Adventures, Sanskrit (four texts) and English, volumes 26, 27
Bharavi's Arjuna and the mountaineer, German, volume 15
Indian Epigrams, done out of Sanskrit into English verse, volume 38*

DRAMA - 6 VOLUMES

Kalidasa's Çakuntala, Sanskrit and Prakrit text, volume 16 Shudraka's Little Clay Cart, English, volume 9 Raja-çekhara's Karpura-manjari, Prakrit text and English, volume 4 Bhava-bhuti's Later Rama-history, Part 1, English, volume 21 Bhava-bhuti's Later Rama-history, Part 2, Sanskrit, Prakrit, volume 22* Bhava-bhuti's, Later Rama-history, Part 3, text-criticism etc, volume 23*

Foreign Governments and various Learned Corporations, during the forty-odd years in which the volumes of the Harvard Oriental Series have been appearing, have intimated their confidence in the value and trustworthiness of these works by conferring upon the responsible editor such titles as Honorary Fellow or Correspondent or the like — Of these

Of the above-listed forty volumes, nine are marked with a star to show that they are not yet actually issued. But of those nine, not less than seven have a good chance of being soon issued, for each of the seven is all onearly all, in type or printed. The seven volumes are three of Rig-Veda two of Buddha-ghosa, one of Indian Epigrams, and one (Part 2, text) of the Rama-play.—Thus, happily, there remain only two volumes of less assured future they are Part 3 of the Rama-play, and the Rig-Veda Index.

public marks of confidence in the Series, the Harvard University Press, as its official Publisher and in these advertising-pages, would mention the following

From the Government of India, Hon Correspondent (1912) of the Archæological Department, from the Gov't of French Indo-China, Hon Life-member of the École Française d'Extrême Orient, from the University of Aberdeen on her Four-hundredth Anniversary (1906), and from Yale University (in 1902), Honorary Doctor of Laws,

Honorary Fellow (1896 now Senior) of the Asiatic Society of Bengal (founded, Calcutta, 1784), Honorary Member of the Societé Asiatique (Paris, 1822), of the Royal Asiatic Society (London, 1823) and of its North-China Branch (Shanghai), and of the Deutsche Morgenlandische Gesellschaft (Leipzig, 1845),

Member of the American Philosophical Society (1727), Fellow of the American Academy of Arts and Sciences (1780), Member of the Colonial Society of Massachusetts, President (1889) of the American Philological Association (1869), President (1907, 1919) of the American Oriental Society (1842),

From the Academy of Sciences of the Institute of Bologna (1712), the Imperial Russian Academy of Sciences (1725), the Royal Society of Sciences at Gottingen, Prussia (1751), the Royal Bohemian Society of Sciences (Prague, 1759), the Oriental Institute (Czecho-Slovakia), the Finnish-Ugrian Society (Helsingfors), the British Academy, the Academy of Inscriptions and Belles-Lettres (1663) of the Institute of France, — Correspondent

HARVARD ORIENTAL SERIES

- Founded in 1891 by Charles Rockwell Lanman and Henry Clarke Warren
- Edited, with the cooperation of various scholars (from volume 1), by C R LANMAN, and continued (from volume 41) by WALTER EUGENE CLARK, Wales Professor of Sanskrit at Harvard University
- Published by the Harvard University Press, Cambridge, Massachusetts, U S of America
- Agent of the Press in Great Britain is Humphrey Milford, Oxford University Press, Amen House, Warwick Square, London, E.C. 4, England
- Direct application for books of this Series may be made, with remittance, to the Harvard University Press at Cambridge, Massachusetts The volumes will then be sent by post direct to the buyer
- The List-prices are subject to a trade-discount No extra charge is made for postage This list is here revised up to date of 1932 Prices of previous revisions are cancelled
- Descriptive List A substantial pamphlet, containing a list of the volumes of this Series, and a brief Memorial of Henry Clarke Warren, joint-founder, will be sent free upon application to the Harvard University Press, Cambridge, Massachusetts The List tells the general nature and contents of these works, and the uses which they are designed to serve
- Externals of the volumes The books of this Series are all printed on paper of high quality and tensile strength, and durably bound in full buckram. The edges are cut, but the margins are ample, and the tops are gilded, not for ornament, but to make cleaning easy. The backs are properly lettered. No work is issued until it is complete. Volume 10 is royal quarto (32 cm.), volumes 7 and 8 are super-royal octavo (28 cm.), and the rest are royal octavo (26 cm.)

LIST OF THE HARVARD ORIENTAL SERIES

REVISED TO DECEMBER, 1932

Volume 1 Jātaka-Mālā Stories of Buddha's former incarnations, by Ārya Çūra Edited in Sanskrit [Nāgarī letters] by Professor Hendrik Kern, University of Leiden, Netherlands 1891 Second issue, 1914 Pages, 270 Royal 8° Out of print

A masterpiece, as to language and style and metrical form, of Buddhist literature of the Northern Canon By the Honorable (ārya) Çūra Stories used as homilies in old Buddhist monasteries Editio princeps Kern (1833-1917), long the honored Dean of the Dutch Orientalists, thought that Çūra flourished not far from 600 A D, or earlier English translation by Speyer, London, 1895, Frowde

Volume 2 Sānkhya-Pravachana-Bhāshya, or Commentary on the Exposition of the Sānkhya philosophy By Vijñāna-Bhikshu Edited in Sanskrit [Roman letters] by Professor Richard Garbe, University of Tubingen, Germany 1895 Pages, 210 Royal 8° Out of print

Sānkhya is dualistic It recognizes souls and primeval matter, but not God Vijñāna, however, is a pronounced theist But in spite of his distortions of the original system, his Commentary (about 1550 AD) is the fullest source that we have for a knowledge of the Sānkhya system, and one of the most important (Garbe's Preface) Garbe studied the whole work with Bhāgavata Āchārya in Benares German translation by Garbe, Leipzig, 1889, Brockhaus Partial English version in JR Ballantyne's The Sānkhya Aphorisms of Kapila, London, 1885, Trubner

Volume 3 Buddhism in Translations Passages selected from the Buddhist sacred books, and translated from the original Pāli into English, by Henry Clarke Warren, late of Cambridge, Massachusetts 1896 Eighth issue, 1922 Pages, 522 Royal 8° Price, \$3 Of Warren's Buddhism, a seventh issue, abridged, giving the Life of Buddha, for circulation in India, was published in 1922 Pages, 173 Strong paper covers Royal 8° Price, \$1 — The Warren Memorial (see below) was also reprinted in both the seventh and eighth issues

Buddhism portrayed in the words of the Buddhists themselves. The life of Buddha (a beautiful narrative), his teachings, and his monastic order form the substance of this work. The Pāli passages, done into vigorous English and accurately rendered, are chosen with such broad and learned circumspection that they make a systematically complete presentation of their difficult subject. Warren's material is drawn straight from the fountain-head. It is this fact that has given to his work an abiding importance and value. It has been highly praised by competent judges. Moreover, it has enjoyed a very wide circulation in America and Europe and the Orient. And nearly half of the work was included by President Eliot in The Harvard Classics (New York, P. F. Collier and Son), of which a quarter of a million sets and more have been sold. The usefulness of Warren's work has thus been incalculably enhanced.

The life of Henry Warren as a scholar is memorable in the annals of American learning. A brief memorial of his life and public services is appended to volume 30 of this Series, of which he was joint-founder. It is also issued with the Descriptive List of this Series (see above, page 1). The List may be had, free, upon application to the Harvard University Press.

Volume 4. Karpūra-Mañjarī A drama by the Indian poet Rāja-çekhara (900 A D). Critically edited in the original Prākrit [Nāgarī letters], with a glossarial index, and an essay on the life and writings of the poet, by Sten Konow, Professor of India Philology

at the University of Christiania, Norway, and Epigraphist to the Government of India.

— And translated into English with introduction and notes, by C R Lanman 1901
Pages, 318 Royal 8° Price, \$5

A play of court-intrigue, and the only extant drama written entirely in Prākrit It presents interesting parallels with the Braggart Soldier of Plautus

Volumes 5 and 6 Brhad-Devatā (attributed to Çāunaka), a summary of the deities and myths of the Rig-Veda Critically edited in the original Sanskrit [Nāgarī letters], with an introduction and seven appendices [volume 5], and translated into English with critical and illustrative notes [volume 6], by Professor Arthur Anthony Macdonell, University of Oxford 1904 Pages, 234 + 350 = 584 Royal 8° Not sold separately Price, \$7 50

The Great-Deity (-book), "hardly later than 400 B C," is one of the oldest books ancillary to the Rig-Veda. It includes very ancient epic material so the story of Urvaçī, the nymph that loved a mortal (whence Kāldāsa's great drama, Urvaçī). The text is edited in a way that meets the most rigorous demands of exact philological criticism. The typographic presentation of text, version, and notes (critical and expository) is a model of convenience.

Volumes 7 and 8 Atharva-Veda Translated, with a critical and exegetical commentary, by William Dwight Whitney, late Professor of Sanskrit in Yale University, Editorim-Chief of *The Century Dictionary*, an Encyclopedic Lexicon of the English Language — Revised and brought nearer to completion and edited by C R Lanman 1905 Pages, 1212 Super-royal 8° Not sold separately Price, \$15

The Atharva-Veda is, next after the Rig-Veda, the most important of the oldest texts of India. Whitney (1827–1894) was the most eminent American philologist of his century, and these monumental volumes form the crowning achievement of his life-long labors as an Indianist. For his translation, he expressly disclaims finality, but his austere self-restraint, resisting all allurements of fanciful interpretation, makes of his version, when taken with his critical and exegetical commentary, the sure point of departure for future study of this Veda and for its final comprehension

The text-critical notes form the most important single item of the work. These give the various readings of the "authorities". The term "authorities" includes not only manuscripts (of Europe, India, Kashmir), but also living reciters (the Hindu equivalents, and in some respects the superiors, of manuscripts), and, in addition, the corresponding (and often variant) passages of the other Vedas. Whitney gives also the data of the scholiast as to authorship and divinity and meter of each stanza, extracts from the ancillarly literature concerning ritual and exegesis, and a literal translation. Version and Comment proceed para passu. Prefixed is an elaborate historical and critical introduction, and a sketch of Whitney's life, with a noble medallion portrait. A leaf of the birch-bark ms. from Kashmir is beautifully reproduced in color. The typography is strikingly clear.

Few texts of antiquity have been issued with appurtenant critical material of so large scope. And never before or since has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources, and presented with masterly accuracy in so well-digested form.

Volume 9 The Little Clay Cart (Mrc-chakațika) A Hindu drama attributed to King Shūdraka Translated from the original Sanskrit and Prākrits into English prose and verse by Arthur William Ryder, Instructor in Sanskrit in Harvard University 1905 Pages, 207 Royal 8° Price, \$3

A play of such variety, humor, and swift-moving action, that it has often been pro-

duced on the modern stage Version, true and spirited "The champagne has been decanted, and has not lost its fizz" Noble typography (Merrymount Press) Most books of this Series are technical This one, like Warren's *Buddhism*, may be happily chosen as a gift-book

Volume 10 Vedic Concordance being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index [in Roman letters] to the Vedic mantras, together with an account of their variations in the different Vedic books By Professor Maurice Bloomfield, of the Johns Hopkins University, Baltimore 1906 Pages, 1102 Royal 4° Price, \$25

The Vedas are, in general, the oldest extant records of the antiquity of India, and indeed of Indo-European antiquity. They are the sacred books of the oldest religion of the Hindus. They represent parts of a mass of traditional material, current in the various schools of Vedic learning, and handed down from teacher to pupil by word of mouth. What was originally one and the same stanza, appears in the texts of the various schools in more or less varying forms. The variations are often such as appear in the varying forms of popular ballads or of church hymns. Thus it happens that the texts of these different Vedic schools are often virtually related to each other and to their presumable original, as are the several kindred manuscripts of (let us say) a Greek play to each other and to the archetype from which they are descended. The comparison of these variant forms of a given text is often indispensable for ascertaining its original form and true meaning. This comparison is just what the Concordance enables us easily to effect. It is a tool of the very first importance for future editors and revisers and translators of Vedic texts.

The Concordance covers nearly all the important published texts, and is in one single alphabetic arrangement and one single volume. It is a royal quarto of over 1100 pages, of double columns, containing 125,000 lines or more. For the lines of the Rig-Veda alone, about 40,000 entries are required. The lines of the Atharva-Veda by themselves would require over 18,000 entries, but are often merged with those of their Rig-Veda correspondents. No less than 119 texts have been drawn upon for contributions to the work.

The book was printed (in the early years of the century) in a limited edition of 1000 copies, now half exhausted, and was printed, not from electrotype plates, but from type. The expense in money alone, to say nothing of scholarly labor, was about seven thousand dollars. It is not likely that any publisher or scholar will soon undertake a new edition. For many decades, doubtless, the work will maintain its value unimpaired, an enduring monument to the industry and learning and resolute will of Professor Bloomfield.

- Volume 11 The Pańcha-tantra a collection of ancient Hindu tales, in the recension (called Pańchākhyānaka, and dated 1199 A D) of the Jaina monk, Pūrna-bhadra, critically edited in the original Sanskrit [in Nāgarī letters, and, for the sake of beginners, with word-division] by Dr Johannes Hertel, Professor am koniglichen Realgymnasium, Doebeln, Saxony 1908 Pages, 344 Royal 8°.
- Volume 12. The Pañchatantra-text of Pürnabhadra critical introduction and list of variants By Professor Herrel 1912 Pages, 246 Royal 8°
- Volume 13. The Panchatantra-text of Purnabhadra, and its relation to texts of allied recensions, as shown in Parallel Specimens By Professor Hertel 1912 Pages, 10 and 19 sheets, mounted on guards and issued in atlas-form Royal 8° Vols 11-13 not sold separately Price of all three together, \$5
- Volume 14. The Panchatantra: a collection of ancient Hindu tales, in its oldest recension, the Kashmirian, entitled Tantrakhyāyika. The original Sanskrit text [in Nāgarī letters].

editio minor, reprinted from the critical editio major which was made for the Königliche Gesellschaft der Wissenschaften zu Gottingen, by Professor Herrel 1915 Pages, 160 Royal 8° Price, \$4

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus—The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world—It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey—His Pantschatantra laid the foundation of the scientific treatment of the history of the fable—From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of southwestern Asia and of Europe, the Arabic Kalilah and Dimnah, the Directorium of John of Capua (1270), the Buch der Beispiele (1483) in German of great vigor and beauty,—and so on, down to that gem of racy Tudor English, Sir Thomas North's translation of Dom (1570), reprinted by Joseph Jacobs, London, 1888

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older. To volume 11, Lanman adds an essay on The Externals of Indian Books. Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner). The typography of both editions is clear and beautiful. The confusing emboxments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way.

Volume 15. Bhāravi's poem Kirātārjunīya, or Arjuna's combat with the Kirāta Translated from the original Sanskrit into German, and explained, by Carl Cappeller, Professor at the University of Jena 1912 Pages, 232 Royal 8° Price, \$3 50

The subject-matter is taken from the great epic of India, the Mahā-Bhārata Like the Ajax of Sophocles as compared with the Ajax of Homer, this poem is an instructive example for the student of literary evolution or literary genetics. For centuries it has been acknowledged in India as one of the six Mahā-kāvyas or most distinguished specimens of artificial poetry, a masterpiece of its kind.

Volume 16. Çakuntalā, a Hindu drama by Kālidāsa. the Bengālī recension, critically edited in the original Sanskrit and Prākrits by Richard Pischel, late Professor of Sanskrit at the University of Berlin 1922 Pages, 280 Royal 8° Price, \$5

As descendants of Bhărata, the Hindus are called Bhāratans Their "continent" is called Bhārata-varsha, and their great epic is called the Great Bhāratan (Story or Fight), Mahā-Bhārata Çakuntalā is the mother of Bhărata, and the beautiful story of her birth and life is told in the Great Epic This play is a dramatization of that story, and is the masterpiece of the literature of India

In 1898, Pischel wrote "Es ist der sehnlichste Wunsch meines Lebens eine korrekte Ausgabe zu machen" His Präkrit Grammar was off his hands in 1900 In 1902 he was called to the Berlin professorship The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.) Then came the call to Calcutta, and, in 1908, his death at the threshold of India Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer) Then came the world-conflagration

. . The printed sheets reached America November 28, 1923

Volume 17. The Yoga-system of Patafijali, or the ancient Hindu doctrine of concentration of mind Embracing the Mnemonic Rules, called Yoga-sūtras, of Patafijali, and the Comment, called Yoga-bhāshya, attributed to Veda-Vyāsa, and the Explanation, called Tattva-vāigāradī, of Vāchaspati-Migra Translated from the original Sanskrit by James Haughton Woods, Professor of Philosophy in Harvard University 1914 Second issue, 1927 Pages, 422 Royal 8° Price \$5

Three works in one pair of covers The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school" The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details. And the Explanation is of course a commentary on the Comment. The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess

Of the Hindu philosophies, by far the most important are the ancient dualism called Sānkhya, the monism of the Vedānta, and the Yoga-system Kāutilya, prime-minister of Chandragupta (300 B C), mentions Sānkhya and Yoga as current in his day But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr. Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga. His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series

Volumes 18 and 19 The Veda of the Black Yajus School, entitled Tättiriya Samhitä Translated from the original Sanskrit prose and verse, with a running commentary By Arthur Berriedale Keith, D C L (Oxford), of the Inner Temple, Barrister-at-law, and of His Majesty's Colonial Office, sometime Acting Professor of Sanskrit at the University of Oxford, Author of 'Responsible Government in the Dominions' Volume 18, kāndas I-III, volume 19, kāndas IV-VII 1914 Pages, 464+374=838 Royal 8° Price, \$10 Not sold separately

The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus, but their greatest mediæval scholast on the Vedas, Sāyana, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice The Yajur-Veda is the Veda of sacrificial formulas. An accurate edition of the Tāittirīya-Samhītā was published in 1871-2 by Weber. It waited nigh fifty years for a translator

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith. To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness. The entire text is translated. The commentary runs part passu with the version, embodies the gist of Sāyana's scholia, and is presented with the utmost typographical perspicuity. An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B C'), and the religious ritual of ancient India.

Volumes 20 and 24 Rig-Veda Repetitions. The repeated verses and distichs and stanzas of the Rig-Veda in systematic presentation and with critical discussion By Maurice Bloomfield, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore 1916 Pages, 508 + 206 = 714 Royal 8° Not sold separately Price. \$10

Volume 20 contains Part 1 The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes Volume 24 contains Part 2 Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages Also Part 3 Lists and indexes

The aim of this work is to help us to understand the oldest religious document of Indo-European antiquity. The arrangement of Part 1 enables the student to bring under his eye at one time all the passages that he needs to compare, and to do so with utmost ease and speed. The material of this work was, from a typographical point of view, exceedingly intractable. The result as a whole is a marvel of clarity and convenience.

This work is the first of the natural sequels to the late Professor Bloomfield's Vedic Concordance (see above, volume 10) Others, begun or planned by him, are in course of publication by Professor Edgerton of Yale University They are issued, under the title "Vedic Variants," by the University of Pennsylvania, Philadelphia

Volumes 21 and 22 and 23 Rāma's Later History, or Uttara-Rāma-Charita, an ancient Hindu drama by Bhavabhūti Critically edited in the original Sanskrit and Prākrit, with an introduction and English translation and notes and variants, etc Bv Shripad Krishna Belvalkar, Graduate Student of Harvard University (Now, 1920, Professor of Sanskrit at Deccan College, Poona, India)

Dr Belvalkar, when returning to India in 1914 from his studies at Harvard, shipped his manuscript-collations and other papers and his books by the German freighter, Fangturm In August, 1914, the Fangturm was interned at the port of Palma, Balearic Islands In 1919, she was released In May, 1920, Dr Belvalkar recovered his papers Volume 21 was issued in 1915, complete

Of volume 22, the first 92 pages, containing the text of the whole play, have been in print since January, 1915, awaiting for nigh eighteen years the recovery of the material for the rest of the book

Of volume 23, the material included collation-sheets giving the readings of manuscripts from widely-separated parts of India, from Nepal to Madras, from Calcutta to Bombay In spite of the generous assistance of His Majesty's Secretary of State for India in Council, the work of getting the loan of these mss was so great that it seemed best not to try to do it again, but to await the release of the Fangturm — There is hope now that volumes 22 and 23 may be issued

- Volume 21 Rāma's Later History. Part 1 Introduction and translation (Prefixed is a convenient synoptic analysis of the play The introduction treats of Bhavabhūti's life and date and works, and includes a summary of the Rāma-story as given by the Rāmāyaṇa Lanman adds an essay entitled 'A method for citing Sanskrit dramas' The method is very simple and practical) 1915 Royal 8° Pages 190 Price, \$3
- Volume 22. Rāma's Later History Part 2 The text, with index, glossaries, etc (This was printed at Bombay, with the exquisitely beautiful type, newly cast for this work, of Jāvajī's Nirņaya Sāgara Press, and upon paper made expressly for this edition at the Wolvercote Mill of Oxford Each Prākrit speech is followed by the Sanskrit version in immediate sequence) See above
- Volume 23 Rāma's Later History Part 3 Explanatory and critical epilogue (Critical account of the manuscripts Running expository comment The variant readings of the mss The typographical 'make-up' of Comment and Variants into pages is such that they go para passu These epilogomena close with an essay on the two text-traditions of the play, a time-analysis, a note on the Hindu stage, etc.) See above
- Volume 24 Rig-Veda Repetitions Parts 2 and 3 By Professor BLOOMFIELD Described above, with volume 20

Volume 25 Rig-Veda Brāhmanas: The Aitareya and Kausītaki Brāhmanas of the Rig-Veda Translated from the original Sanskrit By Aethur Berriedale Keith, DCL, D Litt, of the Inner Temple, Barrister-at-law, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh 1920 Pages, 567 Royal 8° Price \$7 50

In August, 1915, this work was ready for printing In August, 1916, it was delivered to the Controller of the Oxford University Press In 1918, the Press had nigh 350 men at the war Of the older men who were left, many were busy with urgent war-work, such as a Report on Trench-fever for the American Expeditionary Force And when, after the armistice, the printing was resumed, the author was engrossed in the work of Lord Crewe's Committee on the Home Administration of Indian Affairs

The Vedic literature falls into three clearly sundered groups—the Vedic hymns or Mantras, the Brāhmaṇas, 'the priestles' or 'priestly (discourses)', and the Sūtras Keith thinks that the Aitareya is not later than 600 B c—The plan of the work is like that of volumes 18–19—elaborate introduction, translation, running comment on the same page—The skill of the priestly story-tellers is at its best in the splendid legend of Cunahçepa (threatened sacrifice of son by father—cf—Isaac, Iphigeneia, Phrixos) Despite the pseudo-profundity and puerility of the Brāhmaṇas, they are of genuine significance to the student of Hindu antiquity, social and religious—And they are in fact the oldest Indo-European prose extant

Volumes 26 and 27. Vikrama's Adventures, or The Thirty-two Tales of the Throne A collection of stories about King Vikrama, as told by the Thirty-two Statuettes that supported his throne Edited in four different recensions of the Sanskrit original (Vikrama-charita or Sinhāsana-dvātrinçakā) and translated into English with an introduction, by Franklin Edgerton, Professor of Sanskrit at the University of Pennsylvania 1926 Pages, 372 + 384 = 756 Royal 8° Not sold separately Price, \$10

Vikrama's Adventures is one of the most famous story-books of mediæval India Vikrama is one of the most noted quasi-historical heroes of his times. His magic throne, hidden upon his death, is discovered by a later king, Bhoja. Each of the thirty-two (dvā-trinçat) statuettes that support his throne (sinhāsana) tells one story to Bhoja. Hence the alternative title. The theme of the tales is Vikrama, who is meant to serve as a kind of Hindu King Arthur, an example for real kings.

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature. The text of each of the recensions (Southern, Metrical, Brief, Jain) is printed in horizontally parallel arrangement, so that the stories which correspond to each other in substance are given, each story in all four recensions, in immediate juxtaposition. And the translation is treated in like manner. Comparisons are thus facilitated to a degree never before attained in a work of this kind.

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived. This he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetics

Volumes 28 and 29 and 30 Buddhist Legends. Translated from the original Pāli text of the Dhammapada Commentary, by Eugene Watson Burlingame, Fellow of the American Academy of Arts and Sciences, sometime Harrison Fellow for Research at the University of Pennsylvania, and Johnston Scholar in Sanskrit at the Johns Hopkins University, and Lecturer on Pāli in Yale University 1921 Pages, 366 + 370 + 378 = 1114 Royal 8° Not sold separately. Price \$20.

Dhámma-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures It consists of 423 stanzas. These are reputed to be the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 AD, purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Acta Sanctorum, a counterpart of the Legends of the Christian Saints—And they present many parallels to well-known stories of mediæval literature, Oriental and European—For the comparative study of such parallels, Dr. Burlingame's Synopses, clear and brief, will prove a very great convenience—His vigorous diction suggests familiarity with such "wells of English undefyled" as the Bible and the Book of Common Prayer—The work gives a vivid picture of the every-day life of the ancient Buddhists—monks, nuns, lay disciples—It is thus, incidentally, an admirable preparative for the study of the more difficult Buddhist books in the original—As especially attractive stories may be cited—Lean Gotami seeks mustard-seed to cure her dead child, Murder of Great Moggallāna, Buddha falsely accused by Chinchā, Visākhā, the Hell-pot A critical and historical introduction is prefixed—At the end is an intelligent index, modeled after that of George Foot Moore's History of Religions

In September, 1909, Mr Burlingame came to Harvard University to pursue his studies with Mr Lanman It was at the suggestion of the latter that Mr Burlingame undertook the task of translating into English the Dhammapada Commentary He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467–550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War

Volumes 31 and 32 The Religion and Philosophy of the Veda and Upanishads By ARTHUR BERRIEDALE KEITH, D C L, D Litt, of the Inner Temple, Barrister-at-Law, and of the Scottish Bar, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh, formerly of the Colonial Office 1925 Pages 332 + 380 = 712 Not sold separately Royal 8° Price \$10

This work aims to deal objectively with Vedic religion and philosophy as distinctive manifestations of the Indian genius. Free use has indeed here been made of the light thrown on the development of Indian religion by modern studies of other religious origins and types. But the fundamental fact has been constantly borne in mind that the Vedic religion is a system sui generis, and that (no matter what it may share with other religions) the character of this Vedic religion, as revealed in the elaborate Vedic literature itself, is, and for us should be, throughout the whole exposition, the feature of prime importance

Of all classes among the people of India, it was the Brahman class of whose genius the Vedic literature is the manifestation. From earlier and simpler beliefs, the Vedas have evolved a definite and strikingly individual system of deities and a unique conception of the relations of men with their gods.— Doubtless in other, non-Brahmanic, elements of the people of India, there existed beliefs and practices quite different from those

recorded in the Vedas, and more in keeping with what modern study rates as marks of a low order of civilization — But India is entitled to have her religion judged by the essential product of her highest intellects. Accordingly, in this work, the Vedic religion is presented essentially as it appears in the Vedas, and as it was no doubt felt by those responsible for these texts.

The philosophy of Vedic India, likewise, has been presented objectively, with full recognition of the fact that the Upanishads are the work of many minds, often in discord upon essentials, upon such final problems as being and non-being, birth and death, good and evil. To later thinkers of India, the Upanishads became sacred texts whose messages had to be brought into harmony. No attempt has been made to do this here. The author does not try to disguise the primitive character of much of this early thought, but on the other hand, fails not to point out the remarkable glimpses of a deep intuition into the problems of reality which the Upanishads do present. It is easy to overestimate these evidences of insight, but it is wrong to depreciate the intellectual achievement of some of these early Indian sages, or to deny their right to be set beside the great names of the pre-Socratic philosophy of Greece.— Due regard has also been had to the evolution, from the unsystematic Upanishads, of the Indian philosophical systems.

Keth's treatise is disposed under five main parts 1 the sources, 2 the gods and demons of the Veda, 3 the Vedic ritual, 4 the spirits of the dead, 5 the philosophy of the Veda — The references to the great mass of modern books appurtenant to the Veda are so ample that this treatise may well serve as an adequate bibliography of its vast themes. The usefulness of the work is enhanced by two indexes (they fill about 100 columns), a General index and a Sanskrit index — Of the whole, Professor Frederick William Thomas of Oxford (Journal of Theological Studies, 31 250) writes "A treatise of such character and compass as in the case of an ordinary scholar might well be the crown of a life's work."

Volumes 33 and 34 and 35 The Veda of Praise, or Rig-Veda Translated from the original Sanskrit into German, with a complete running Commentary By Karl Friedrich Geldner, late Professor of Sanskrit at the University of Marburg in Hesse, Editor of the Avesta or Sacred Books of the Parsees — Part One, Books 1 to 4, revised edition, Pages, about 500, Part Two, Books 5 to 8, Pages, 444, Part Three, Books 9 and 10, Pages, 412 Pages in all three Parts, about 1356 Royal 8° Not sold separately Price, \$20

Geldner was born December 17, 1852 (not 1853), and died, a little over 76 years old, early in 1929 In his twenty-first year, in 1873, he came to Tuebingen to be a pupil of Rudolph Roth, the greatest Occidental master of Vedic learning Geldner's first book was Siebenzig Lieder des Rigveda, uebersetzt von Karl Geldner und Adolf Kaegi Mit Beitraegen von R Roth, 1875 Forty-eight years later, in 1923, Part One of Geldner's Der Rigveda, uebersetzt und erlaeutert, was issued It was published under the auspices of the Gesellschaft der Wissenschaften zu Gottingen, and contains Books 1 to 4, pages 442

In consequence of the World-war, the completion of this work seemed uncertain The Gottingen Society graciously accepted the proposal that the Harvard Oriental Series should carry it through to the end By 1928, the printing of Part Two, Books 5 to 8, and that of Part Three, Books 9 and 10, was finished It remained to print a revised edition of Part One, Books 1 to 4 In spite of discouragements and obstacles, the printing of this revision was going on, when, early in 1929, Geldner suddenly died

Whitney, the translator of the Atharva-Veda, as well as Geldner, were pupils of Roth Both pupils devoted over fifty years of a busy life to the study and interpretation of the Vedas The life of each was proved otherwise fruitful Whitney's, notably by The Century Dictionary, an Encyclopedic Lexicon of the English Language, and Geldner's, notably by his edition of the Avesta Both Vedic works, the Athaiva-Veda and the Rig-Veda, may truly be said to have been on the tocks for over half a century The issue of each was postponed by the author's deatl, — Whitney's for about a decade It is reasonable to hope that Geldner's may appear in 1933

Volume 36 Index to Geldner's Rig-Veda translated The plans of author and editor included a Historical and Critical Epilogue, to be issued, with an Index to Parts One and Two and Three, and as Part Four, volume 36 of this Series To avoid further delay in the distribution of the translation, the Index will be treated as a Supplement to the translation, and completed as soon as is feasible

Volume 37 Buddha's Teachings Being the Sutta-Nipāta or Discourse-Collection Edited in the original Pali text, with an English version facing it By Lord Chalmers, G C B, Hon D Litt, Oxford Sometime Governor of Ceylon Sometime Master of Peterhouse, Cambridge University 1932 Pages 326 Royal 8° Price, \$5

A word as to the English title of this volume from the publisher's point of view. For students of Pah and Buddhism, the traditional name, Sutta-Nipāta, is doubtless the best name by which to call the Pah work itself. But for the general reader, the title Discourse-Collection is far too vague to be useful. Accordingly, since the suttas or discourses are mostly didactic and pronounced by the Buddha, the difficulty is perhaps best met by calling the volume "Buddha's Teachings, being the Sutta-Nipāta or Discourse-Collection"

The Jātaka or stories of the Buddha's former births, translated from the Pali by various hands (complete in six vol's, 1895–1907), marks an epoch in Occidental studies of Buddh st literature. The first volume (stories 1–150) was done by Robert Chalmers of Oriel College, Oxford, a friend and pupil of Rhys Davids.— Three years later, continuing and completing Trenckner's edition of the Pali text of the Majihima-Nikāya (vol. 1, 1888), Chalmers issued, in quick succession, in 1898, vol. 2, and, in 1899, vol. 3

After long and distinguished public service, begun (1882) in Her Majesty's Treasury and covering some years as Governor of Ceylon, Lord Chalmers became, in 1924, Master of Peterhouse, the oldest of Cambridge Colleges (founded in 1284 by Hugo de Balsham, Bishop of Ely) The Master's experience in translating and editing Pali texts (Jātaka, Mallhima), his residence in Ceylon (where Buddhism is a living religion), and his command of the outcome of the work of his colleagues (notably the work of Rhys Davids, and "the illuminating labours of Mrs Rhys Davids in interpreting philosophical terms and ideas"), -- these are some of the elements of a rare equipment for the exceedingly hard and important task of translating Buddha's teachings as set forth in the Suttas or Discourses or Dialogues of the Majihima And for that task, the years of relative leisure in Peterhouse (1924-1931) offered the occasion Lord Chalmers made those years signally fruitful by issuing, promptly, and again in quick succession (1926, 1927), the two volumes of his translation. To us moderns, the teachings of the Mailhima are strange in form and alien in substance. That substance is so thoroughly done into genuine English that the version has become a true rendering We can understand it without comments and without knowing the original Pali By cutting out the profuse and tiresome repetitions, the three volumes of the Pali have become two in the English With Hesiod, we may say, The half is more than the whole, πλέον **παντός**

His Majjhima work ended, with unabated vigor Lord Chalmers turned to the editing and translating of Sutta-Nipāta. In his Introduction thereto, he states and weighs the facts that bear upon the age of certain parts of Sutta-Nipāta, to wit, The Way-across (book 5) and The Octads (book 4) and The Rhinoceros (Sutta 3 of book 1). These he deems "the earliest elements of our present canonical Sutta-Nipāta." For there exists a commentary, actually named Nid-desa or Ex-position, upon these "certain parts," which commentary was admitted into the Canon. And a commented text must be prior to its commentary, and is usually long prior.— Again, he holds that the narrative Suttas (1-2 of book 3), which tell of Gotama's renouncing the world and of his struggle with the Tempter, are clearly marked as primitive records by their straightforward simplicity and austere avoidance of fanciful embellishment.— Or again, for the age of some Suttas (1 12, 3 11, 4 16), he adduces the fact that they are cited in the Emperor Asoka's rock-inscriptions, of about 250 B C

But apart from their venerable antiquity, the Suttas of Sutta-Nipāta are of import also as Pali poetry Take for example the dramatic scene (12) on some Indian Rio Grande (Mahī-tīre), where Gotama, now a Buddha, meets and converts the brahmin herdsman named Wealthy — The herdsman has worked hard and likes to tell that he is prosperous. The first two items of his boasting are that he's well-fed and well-housed. The first he expresses by the phrase 'Done is my rice,' pakk-odano. The Pali word pakka, 'cooked, done,' Anglo-Indian pucka, is common to this day in the senses 'well-done, substantial.' His meaning is 'Substantial is my food.' And for 'well-housed' he says 'My hut is snug with rain-tight thatch and cozy fire.' And adds, in smug defiance, 'So, if the heavens will, the storm may burst amain.' — Gotama gives the herdsman a Roland for his Oliver, and answers in quiet dignity, but with a pun of age-long fame, a-kkodhano, 'Without anger am I. My roof's aleak. The fires [of lust] are quenched. Let the storm burst.'

Herdsman Pakk-odano, Done is my broth = My food is drest Gotama A-kkodhano, None am I wroth = My mood is blest

And so on to the end, Gotama matches each wholesome joy of the layman's life with a higher joy of the spiritual quest. The storm bursts amain. The herdsman sees a new light

The Sutta-Nipāta, taken on the whole, is the clearest extant picture of primitive Buddhism. The most practical of Buddha's Teachings is his doctrine of Goodwill. In one century or another this has proved an incalculable blessing to one people or another. So may it do again! Goodwill, beyond all else, is what the world needs just now

Volume 38 Indian Epigrams, done out of Sanskrit into English Verse By Charles Rockwell Lanman, Professor at Harvard University

This is a small collection of Sanskrit epigrams, mostly done into English many years ago. They are such as the translator hoped and thought might prove acceptable as gifts to his friends. The Series, as a whole, consists mainly of books which are hard to study or even to read, and yet harder to write or even to edit. For the maker of a gift-book, near the end of his eighty-third year, — it is "Now or never"

Volumes 39 and 40 Budda-ghosa's Visuddhi-magga or Way of Salvation Edited, in the original Pali, by the late Henry Clarke Warren, and revised by Dharma-ananda Kosambi Pages 638 Royal 8°

Buddha-ghosa flourished about 400 AD His Way of Salvation is an encyclopedia raisonnée of Buddhist Doctrine There is a certain fitness in calling him the Saint

Augustine of India Both were men of majestic intellect and wide learning Both were authors of works which for fifteen hundred years have maintained for themselves, each in its sphere, a place of surpassing influence. It is highly probable that Buddha-ghosa, at Great Minster in Ceylon, was composing the Visuddhi-magga at about the same time as that in which (413–428) Saint Augustine was writing The City of God

Warren (1854-1899) planned to publish a scholarly edition of the Pali text of the Visuddhi-magga, in English letters, with English translation, index of names, and so on — Accordingly, he had the text of the entire Visuddhi-magga copied out four times just as it stands in his four chief palm-leaf manuscripts, two Burmese and two Cingalese These copies were made on the type-writer, and in Roman characters The text of each manuscript was copied from beginning to end, in bits, each bit as long as the width of the paper would conveniently allow, the four corresponding bits of each manuscript in four horizontally parallel lines, and in the order B1, B2, C1, C2, and so on with the next bit Thus the readings of any given word form a short four-line vertical column This makes it very easy to collate the readings of the four different manuscripts and to note the points of agreement and disagreement - Moreover, he had prepared a typewritten manuscript of the whole work which he hoped might serve as final copy for the printer And of the English translation he had made about one third, considerable portions having already appeared in his Buddhism — Buddha-ghosa makes constant reference to the Sacred Texts of Buddhism, quite after the manner of the Fathers of the Christian Church And of these quotations about one half had been identified by Warren in the extensive literature from which Buddha-ghosa drew

Shortly before Warren died, Lanman told him that he, Lanman, hoped and expected to take up the work on Buddha-ghosa's Way of Salvation and finish it "But," he added, "the obligation to Professor Whitney is the prior one" To "revise, bring nearer to completion, and edit" and issue Whitney's Atharva-Veda took much of Lanman's best working years, from Warren's death to the issue of the Whitney volumes in 1905. The general editorial conduct of the Harvard Oriental Series on the one hand, and on the other hand the work of finishing Buddha-ghosa's Way, — both these were for Lanman conflicting duties, too heavy perhaps for any one pair of shoulders

Meantime, Buddhist scholars of Siam and Burma and Ceylon had not been idle Their editions of Visuddhi-magga and appurtenant commentaries are in Asiatic letters. The first edition of the text of Visuddhi-magga in English letters is that of Mrs. C. A. F. Rhys. Davids. On page ix of her Foreword, dated 1920, Mrs. Davids, with the modesty and unselfishness of a nobly true scholar, speaks of all these works as "error-clearing helps" for "the great edition to which my collaborators and I shall have served as stepping-stones." And now, in his turn, Henry Warren, no less true and noble, would be the first to welcome as a stepping-stone this long-delayed issue of his own work, in the same spirit of unselfish and practical devotion to the ideals of the scholar.

THE HARVARD UNIVERSITY PRESS

publishes other works relating to India, as follows

Sanskrit Reader Text and Vocabulary and Notes By Charles Rockwell Lanman, Wales Professor of Sanskrit at Harvard University Seventh issue, 1920 Royal 8° Pages, 430 Price, \$3

The Reader furnishes the text for 60 or 80 lessons, and with it the needed lexicon and notes. The notes make constant reference to Whitney's Sanskrit Grammar—see below. These two volumes supply all that is strictly indispensable for the beginner—The text is in the Oriental (Nāgarī) letters, but a transliteration of the first four pages in Roman letters is added. The Reader is designed especially to meet the needs of those who have not the aid of a teacher.

The text is chosen 1 from Classical Sanskrit works (Nala-story, fables of Hitopadega, "Manu's Laws"), and 2 from the Vedic literature (Rig-Veda hymns, Brāhmanas, Sūtras for wedding and burial) A literary-historical introduction is given for each kind of text. The vocabulary is in Roman letters, and is elaborated with the utmost care Special heed is given to the development of the meanings (semantics pāda, foot, leg, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza), and also to the etymological cognates in English, Greek, and so on (ta-d, $\tau \dot{o}$, öæ-t tha-t, is-tu-d)

Parts of Nala and Hitopadesha in English letters Prepared by C R Lanman 1889. Royal 8° Pages, 50 Price, 50 cents

A reprint of the first 44 pages of the Reader (see above), transliterated from the Oriental characters into English letters—It corresponds page for page and line for line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint—With the Grammar and Reader and this reprint, the student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters

Sanskrit Grammar including both the Classical language, and the older dialects of Veda and Brāhmana By William Dwight Whitney, late Professor of Sanskrit at Yale University Fifth issue, 1923, of second edition, 1889 8° Pages, 578 Price, \$450

The greatest extant repository of the grammatical facts concerning the Sanskrit language A masterpiece of orderly arrangement Prefixed is a brief account of the literature of India

Vedanta Philosophy. Outline of the Vedanta system of philosophy according to Shankara By Paul Deussen Translated by James H Woods, Professor of Philosophy at Harvard University, and Catharine B Runkle of Cambridge, Massachusetts Second edition 1915 8° Pages, 56 Price, \$1

This book, a translation of the summary given by Deussen at the end of his monumental work, Das System des Vedanta, was first published in 1906—Since then, thanks to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company) Nevertheless, the small book was so inexpensive and practical that a new edition was made in 1915—The summary, although brief and compact, is yet so lucid and adequate,—in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been to untold millions at once a philosophy and a religion

IN PREPARATION

Sanskrit Grammar. The essentials, in briefest form and for beginners, as to sounds and sound-changes and inflection. With an appendix of linguistic Comment, entirely separate from the Grammar, and drawn from English and Greek and Latin. By C. R. Lanman. 1924. Royal 8° Pages, about 50 + 50

Of all the Indo-European languages, Sanskrit is incomparably well adapted as an elementary study for the purposes of mental discipline in general and of rigorous linguistic training in particular The transparency of its structure is absolutely unique The various elements - prefix, root, derivative suffix, inflectional ending - which in synthesis constitute the word, are easily made the subject of quick and certain analysis by the veriest beginner Thus Sanskrit serves best to reveal the fundamental principles which underlie the structure of English, Greek, Latin, etc For these have suffered linguistic erosion to such a degree that their original structural features are often no longer recognizable The habit and power of alert observation and of linguistic reflection (such, for example, as shows you without reference to any book, the connection of batch with bake, of fil-th with foul, of gris-t with grind) are best won by the study of some foreign language One single year of Sanskrit may, with proper books, be made so fruitful, that any intending Anglicist or Hellenist or Latinist may well hesitate to forego the unmatched opportunity which it offers for winning a habit and a power that shall enable him to tackle his English or his Greek or his Latin more vigorously and effectively

For this purpose, the mastery of Oriental alphabets is of no use whatever The inflections and sound-changes of Sanskrit are far less difficult than is commonly supposed, and are positively easy if you separate the difficulties of the language from those of the writing Therefore this grammar prints all Sanskrit words in Roman letters. The use of Roman letters makes clear to the eye, instantly and without a word of comment, countless facts as to the structure and analysis of the forms. And by combining ingenious typographic arrangement with the use of Roman letters, it is possible to accomplish wonders for the visualizing memory.

The explanatory or illustrative matter, drawn from English, Greek, and Latin, will be found helpful and often entertaining. Thus palatalization (important in Sanskrit k becomes ch, g becomes g) is illustrated by drink drench, hang hinge, and so on. The section-numbers of the Comment correspond throughout with those of the Grammar, so that reference from the one to the other is 'automatic'

Bhāratan Readings. Easy and interesting stories from the Mahā-Bhārata in the original Sanskrit Printed in Roman letters, with a literal English version. By C R LANMAN.

These show to the beginner how exceedingly easy the easy epic texts are. They are chosen with common sense and good taste, and are purged of long-winded descriptive passages. They are in simple unstilted language, entertaining, full of swift-moving action and incident. Among them are the story of Çakuntala (heroine of the masterpiece of the Hindu drama, and mother of Bharata see above, page 9), the Flood, the great Gambling-scene, the Night-scene on the Ganges (in which the fallen heroes come forth from the river and talk with the living), Vipula (who restrains Ruchi from a lapse of virtue by hypnotizing her), the Man in the Pit (prototype of the famous mediæval allegory), Nala and Damayanti (cut down from a thousand stanzas to a few hundred), and so on To make easier and quicker the understanding of the text, each stanza is printed as four lines (not two), and the literal version is given in a parallel column